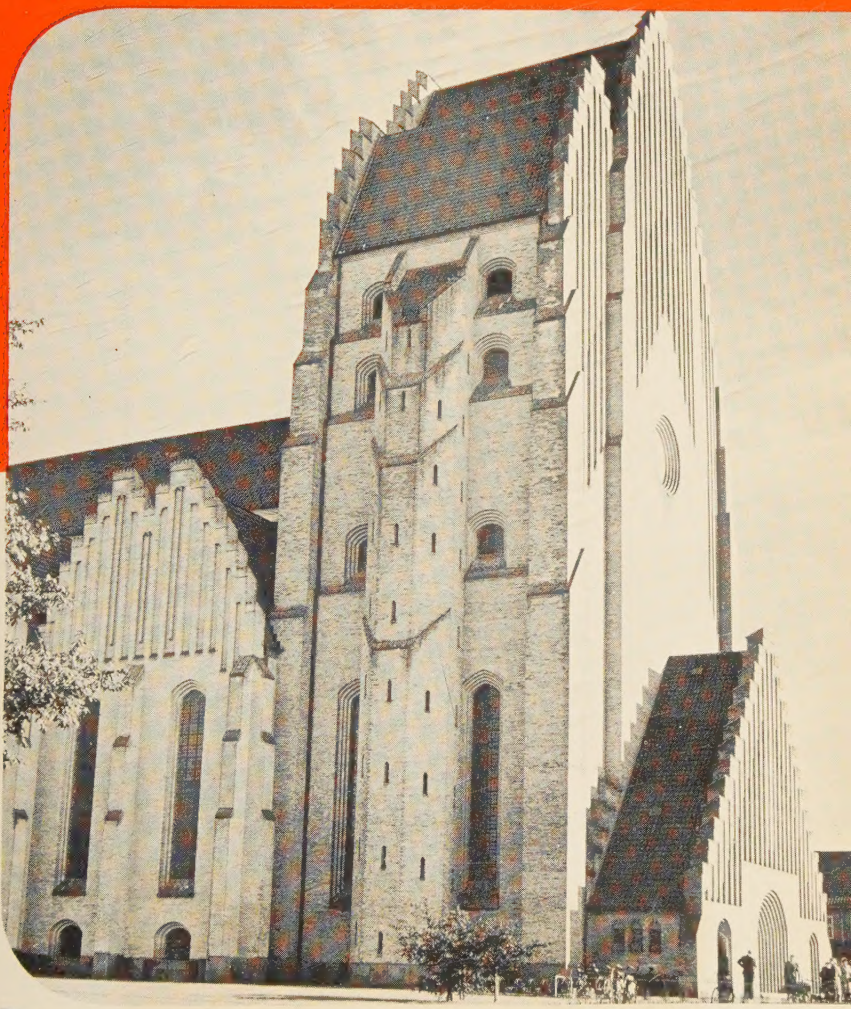
The LUTHERAN



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No. 47

AUGUST 24, 1955

CENTS

Jesus Will Have to Come Home

THE YOUNGSTER HAD been eagerly gathering her papers and books in prepara to leave for the last day of vacation Bible school at a near-by church. As child opened the door she called, "Good-by, Mommy, I have to hurry. Jesu going to be in our school today."

Puzzled, the mother quickly shot back, "What do you mean, 'Jesus is g to be there'?"

"Well," explained the little girl, "the church is the house of Jesus, isn't Her mother nodded agreement.

"Our school is in the church," continued the child, "and Jesus will have to c home sometime. I haven't seen him yet, but I'm sure he'll be there today."

THE FOOLISHNESS AND simplicity of a child? If only the mature adult mind c slow down enough to think as that child did. We do find our Lord in the chu You didn't see him last Sunday? Maybe you weren't looking. "Truly, I say to unless you turn and become like children, you will never enter the king of heaven."

—DONALD M. BRAY

The LUTHERAN News Magazine of the United Lutheran Church in Ame

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COVER PICTURE. Copenhagen's Grundtvig Church, named for 19th century Danish religious leader, is new landmark in Denmark. Story and picture of church's interior appear on page 19.

Churchmen drill hole in Iron Curtain

Long before President Eisenhower bought wedding presents for Russian General Zhukov's daughter, Protestant church leaders insisted that friendliness toward people east of the Iron Curtain is the right policy. This month the church leaders pushed their policy forward another notch.

Central Committee members of the World Council of Churches wrote a 2,000-word letter to the Patriarch of the Russian Orthodox Church, urging "full and free relationships" between Russian churches and the 165 churches of the World Council. Spokesmen for the World Council said they will discuss arrangements for sending a delegation to Moscow to visit Russian churchmen.

Dr. Franklin Clark Fry, chairman of the Council's Central Committee (which met in Davos, Switzerland), gave newsmen copies of the letter sent to Russia on Aug. 5. World Council churches have been eagerly seeking peace, the letter stated, although most of them are skeptical about the Communist-sponsored World Peace Council in which Russian churches have an active part.

The World Council, its leaders said, is also greatly concerned about restrictions on religious freedom, and would like "frank conversation" with Russian churchmen on this question. "Religious freedom is the fundamental freedom," said World Council spokesman.

Invitation from Hungary

A step toward bridging the Iron Curtain is scheduled next year, when the World Council's Central Committee plans to meet in Budapest—its first session on Red territory.

Five Hungarian delegates to the Wo Council assembly in Illinois last Aug were closely watched by the U.S. Fed Bureau of Investigation. Instead of be permitted to inspect Iowa cornfields church life in Minnesota, the Hungar had to be in New York City for t homeward trip three days after Evanston meeting closed.

In Evanston "we've been in a mill aire concentration camp," said Luth Bishop Laszlo Dezsery of Budapest. W which the U.S. State Department gra the Hungarians limited them to Evans swank Chicago suburb.

Hungarians responded to the restrictions by proposing that some W Council session be held soon in country. The 1956 Central Comm meeting in Budapest is scheduled in sponse to this invitation.

INVITATION ACCEPTED

Lutheran bishops of Hungary, Lajos and Laszlo Dezsery, welcome Co

ishop Janos Peter of Hungary said decision to meet next year in Buda- is "a powerful demonstration of the y of the World Council and of Chris- churches despite all divisions." The y of the churches, he said, is not a re follow-up of political develop- ts, but evidence of the word of God ie shaping of international events."

ncil accepts Lutheran group

handful of Lutherans on the border een Czechoslovakia and Poland had to their faith under difficulty. Their eland, Teschin Silesia, was annexed Poland in 1938 and went back to hoslovakia after World War II. They nized in 1948 as the Silesian Church he Augsburg Confession, and have 00 members in 19 congregations, 26 rs (including one woman).

is month the World Council's Cen- Committee approved the application e Silesian Church for World Coun- membership. Bishop Hanns Lilje, dent of the Lutheran World Federa- commended the "spiritual vitality" e Silesian Church.

so approved for World Council bership was the National Baptist ention of America, a Southern o church with 2,600,000 members. ptance of these churches brings d Council membership to 165.

rgest Lutheran churches in Red ries are the Church of Slovakia 000 members) and the Church of ary (460,000). Both belong to the d Council.

rican Lutherans report membership

mbership figures as of Dec. 31, in 16 Lutheran denominations in United States and Canada had been ated this month by the National Lu- n Council. The total for the first exceeded 7 million.

A gain of 248,840 in 1954 raised the total to 7,117,906—with 6,906,331 in the United States and 211,575 in Canada. Largest gain in 1954 was in the Lutheran Church—Missouri Synod. Its increase of 84,625 brought its total above two million for the first time (2,001,135). United Lutherans reported 62,908 increase in '54, reaching a total of 2,206,280.

Fifty-nine per cent of Lutherans of America are in these two churches. An additional 33 per cent are in three other churches:

American Lutheran Church—862,238
Augustana Lutheran Church—516,968
Evangelical Lutheran Church—960,952

AELC won't merge with ULC now

The vote was 157 to 124 in favor of immediate merger with the United Lutheran Church when delegates of the American Evangelical Lutheran Church balloted on Aug. 12. The merger proposal was lost because a two-thirds majority —190 votes—was necessary to carry it.

The AELC had been debating for three years on becoming a synod of the ULC. Some delegates at the convention this month at Kimballton, Iowa, preferred to wait for developments resulting from the merger invitation to be extended by the Augustana Church and ULC to all American Lutherans. At Kimballton the AELC voted almost unanimously to share in such discussions.

Catholics will sing mass in English

From the Vatican on July 14 had come permission to sing a Roman Catholic mass (according to the Byzantine, not the Latin rite) in English at Uniontown, Pennsylvania. Bishop Fulton J. Sheen of New York City is to be celebrant of the mass. This is said to be the first time a solemn pontifical mass in English has been authorized by the Roman Church.

Members of the Pittsburgh Greek Rite Diocese will make a pilgrimage to a shrine in Uniontown, climaxing on Sept. 5 with celebration of the mass in seven languages (including Hungarian, Romanian, Old Slavonic). The masses will be broadcast to eastern Europe by the Voice of America and Radio Free Europe.

This month Pope Pius made an urgent plea to churches of the East to join the Roman Church. The Eastern churches, with membership estimated at 150 million, would not be required to give up their historic liturgical practices, but would be required to acknowledge the supremacy of the papacy. In return, they would acquire "not a little protection and glory," the pope said.

Bach movie may come next

The "Martin Luther" movie had drawn record-breaking crowds in hundreds of U.S. theaters and had been equally attractive in Canada, the Netherlands, Australia, and elsewhere. The next question was, what would be the right subject f a second movie to be sponsored Lutheran Church Productions?

"We are looking for great hum drama with spiritual overtones," s Robert E. A. Lee, the LCP execut secretary. Majority vote of the LCP rectors centered on the world-famo 17th-century Lutheran musician, Joha Sebastian Bach. "If the remarka career of Bach can be portrayed in meaningful and appealing way, the proj would likely be pursued further," s Mr. Lee.

To find out Bach's movie potent the Louis de Rochemont company, wh produced "Martin Luther," agreed investigate. First step was to ass Lothar Wolff, one of the authors of "Luther" script, to outline the script a Bach movie. "Musicians, educat and churchmen" have recommen Bach as the subject for the second L film, said Mr. Lee.

TALKING ABOUT A BACH MOVIE
Robert Lee, Lothar Wolff, Louis de Rochemont

ther" prints in 16mm will be sold

Now that our theatrical commitments his country have been fulfilled," said Lee, prints of "Martin Luther" on millimeter film will go on sale Sept. 1. e for the two-reel, 4,000-foot picture cut from the original) will be $150. he 16-mm. prints are to be sold to rches, schools, libraries, clubs, or to viduals. Lutheran Church Produc- s will not rent the prints. Buyers will be permitted to allow use of their ts outside the United States, or on in the U.S., and must not make dele- s or additions.

Some churches will want to show the ure several times during the Reforma- season, and invite everyone in the mmunity to attend," said Mr. Lee. her churches will see the value of ing their own print so it can be shown after time in their educational and irational programs."

New Hampshire sweepstakes

ive hundred telegrams and letters e piled on Gov. Lane Dwinnell's desk in 24 hours after the New Hampshire lature passed a bill authorizing the to sell $5 tickets on two horse races ar. The plan would net the state treas- $2 million annually, it was estimated. rotestant groups of the state swamped governor with requests that he veto bill. He had told legislators he ld sign it, but protests from church- changed his mind.

okesmen of eight denominations in Hampshire joined in a message to governor, stating that "in the sweep- s bill a great moral decision is in hands, affecting the good name of tate." After the governor vetoed the the house of representatives, which d the bill 193 to 80, sustained the by 2 to 1 balloting.

Senate sends church-state questionnaire

Eight questions on what ought to be the right relation of church and state in the United States were being asked this month by a U.S. Senate subcommittee on constitutional rights. The committee has set the week of Oct. 3 as the time for volunteer witnesses to testify at public hearings on the question.

The U.S. Constitution is vague on the relations which ought to exist between churches and the government. New problems, especially in the field of education, arise continually. The Senate committee plans to investigate the question of whether the U.S. Constitution (Amendment 1) is being correctly interpreted and properly observed.

Question 8 on the Congressional query is: "Speaking generally, and considering the deep emotional nature of religious beliefs, do you feel that the present state of affairs in the United States with respect to rights in the religion clause (in the First Amendment) is: excellent, good, fair, poor?"

Church musicians to organize

Organists and choir singers of Methodist churches will organize "to raise standards," said Dr. Austin C. Lovelace, minister of music at First Methodist Church, Evanston, Illinois. He was chosen by 100 church musicians, meeting last month, to lead in a denomination-wide organization drive.

"We will seek status for full- and part-time church musicians similar to that accorded to religious education directors, after certain standards are decided," said Dr. Lovelace. The proposed National Fellowship of Methodist Church Musicians will plan workshops, clinics, and training schools in church music.

There are 3,150,000 church choir singers in the U.S., the Music Editors Asso-

ciation estimated last month. That averages 15 female and 6 male voices in choirs of 150,000 congregations. Ninety-six per cent of the choir singers are unpaid, and the 4 per cent who are paid receive an average of $180 a year.

Knights of Columbus employees strike

Employees at Knights of Columbus headquarters in New Haven, Connecticut, joined the Office Employees International Union, AFL, last April, and voted 249 to 39 to strike August 13 for higher wages. K of C officials offered $2 more per week. Employees asked $10, and said they might settle for $5.

A union official said K of C clerks and typists average $43 a week, and stenographers $53, about $10 below the wages for these jobs in other offices in the area.

Women clergy want "mother emphasis"

"God has just as much of the mother nature as the father nature," the Rev. M. Madeline Southard told the American Association of Women Ministers this month. "What the world needs," she said, "is an understanding of the tenderness and love, the mother spirit, the feminine element of God."

Roman Catholics seek the "mother nature" in God by reverence for the Virgin Mary, said Miss Southard. "They feel it is easier to take to a mother, rather than directly to God, the small, petty worries of life." Jesus demonstrated "love, kindness, compassion, and tenderness—the feminine traits—which fully show us the nature of God," she said.

Twenty Protestant denominations have women clergymen who are represented in the American Association of Women Ministers. At their meeting this month they urged that presbyteries of the Presbyterian Church U.S.A. vote in favor of ordination of women, and requested the Methodist Church at its general conference next April to permit women clergymen to be members of its local conferences.

Missouri-NLC experiment ends

For seven years the Lutheran Church—Missouri Synod co-operated with the National Lutheran Council in ministry to refugees in Britain.

More than 40,000 Lutherans from Germany, Poland, Estonia, and Latvia have migrated to the British Isles after World War II. Lutherans of America co-operated in supporting the Lutheran Council of Great Britain which assisted 30 pastors in ministering in 250 congregations and preaching points.

This co-operation has been "a constant source of embarrassment" to officials of the Missouri Synod, Dr. H. A. Mayer of St. Louis notified Dr. Paul C. Empie of the National Lutheran Council this month.

Missouri's policy in England has been "misunderstood and misinterpreted within the Missouri Synod in the United States and also among other Lutherans," said Dr. Mayer. Emergency status of the work in Britain "has come to an end and is giving way to permanent church work," he said, so a change of policy must be made. The Missouri Synod, Dr. Mayer stated, believes that "joint church work involving Word and Sacrament can be done only with churches with which doctrinal unity has been established."

Missouri Lutherans will aid in establishing an Evangelical Lutheran Church of England which will share Missouri's doctrinal positions.

Dr. Empie replied that he is looking forward to the day—"and I know that in this hope many pastors of the Lutheran Church—Missouri Synod join me—when your great church body will take its place with other Lutherans in the world."

WORLD LUTHERAN MISSION LEADERS MET IN FINLAND
Dr. Earl S. Erb of ULCA described problems in churches of Asia

perative activities which further the ncement of the Kingdom of Christ ugh churches of the Lutheran ession."

nd will pay all mission costs

nce Russian troops smashed Finland's nerheim Line in the winter war of)-40, Lutherans of Finland had been le to support their missions in Africa Asia. These were the first "orphan ions" aided by Lutheran World Ac- during the war years. Gradually, 1945, the Finnish Missionary So- has been resuming financial respon- ty for its overseas work. Beginning 956 it will need no more aid, the ty officers told the Lutheran World ration last month.

od has been so good to us, and we in the past received so much help Lutheran World Action funds, that ant to show our gratitude to God by sing all available funds to help s," the Finnish leaders said.

The LWF Commission on World Commissions met in Jarvenpaa, Finland, July 20-26. A big subject of discussion was how to unite Lutheran missions in South Africa into "one church in each ethnic and language area," and to bring these churches together in a federation.

Lutherans have conducted 1,026 of the 5,346 primary schools which have had government support in educating Bantu pupils in South Africa. The South African government is now demanding rigid control over the teaching program of these schools. There has been "lack of unity" in the policy of Lutheran missions in responding to the government pressure.

And so forth

Southern Baptists have established 500 new churches in California in the past 15 years, with a total of 90,000 members. Dr. S. G. Posey, head of the state Southern Baptist Convention, said it was organized in 1940 with 13 congregations, now has 501. Goal is 1,000 by 1960.

World News Notes

New disarmament pattern

It would be a queer sort of a chess game in which a player would take one of his own pieces off the board, in expectation that before long his opponent would volunteer to remove one of his own in exchange. That seemed to be the strategy shaping up this summer regarding world disarmament.

Russians said this month that they will cut their number of soldiers 640,000 by Dec. 15. They merely announced they would do that, without specifying what the United States should do in reply. The U.S. had already reduced its 3,685,054 men mobilized as of April 1952 to 2,936,003 by June 30, 1955, and expects to cut down to 2,280,000 by next June 30.

Definite agreements on disarmament area almost impossible to reach, as the United Nations disarmament subcommittee has discovered during lengthy conversations this year. But since Western nations have reached a fairly equal balance of power with the Red countries, the balance might be maintained at far lower cost by both sides making gradual reductions in armed strength.

It's South America's turn

Continent of tomorrow, a United Nations research project concluded recently, is South America. Within 30 years, South American countries will have doubled their population and will equal that of the United States and Canada combined.

A report prepared by the Population Branch of the UN Bureau of Social Affairs said South America may be expected to have between 210 and 240 million people by 1980 and among its nations "Brazil is emerging as a veritable giant, with 100 million inhabitants in the foreseeable future. Only four nations exceed this immense figure at the present time China, India, the Soviet Union and t United States."

In the next 30 years, the UN rep speculated, South America's populati regarded as "very young," will grow ev more rapidly than in the previous years. This rapid growth will "undou edly enhance the international importa of this continent," and "the terms of tr with the chief commercial nations (n bly Europe and the United States) also be affected."

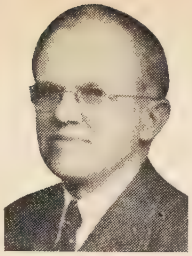
Emphasis is on youth in South Am ica, UN researchers said. In the trop region and Paraguay, 40 per cent of population are under 15 years of age compared to 27.6 per cent in the U. and as birth rates remain high, no mar raise in the proportion of aged person expected in the foreseeable future.

What this means, in terms of hun needs, is clear: South America must given the educational and technical ai channel its vigorous growth into consti tive projects. The challenge to the tions who have such aid to give become greater as the continent fills

French welcome migrants

France had lost so many men in world wars that part of the country is riously underpopulated. Into the va farmlands has come a throng of eigners since 1945.

Largest of the immigrant groups is Italian, more than 780,000, some con to France from the North African onies Italy lost in the war. There 400,000 Poles, 300,000 Spaniards (m refugees from the Spanish Civil W About 70,000 Germans have settle France since 1945, 9,000 of them Paris.



SHINGTON

BERT VAN DEUSEN

HOUSING EXEMPTION

NISTERS WHO RENT or buy their s were given a real break in the tax n passed by Congress last year. The aw stated: "In the case of a min- f the gospel, gross income does not le . . . the rental allowance paid to s part of his compensation, to the used by him to rent or provide a "

many years, pastors with parson- ave not been required to report the of the parsonage as part of their e. Until the new law was passed, ers who rented or bought homes o pay income tax on their entire .

w wasn't clear

RDING OF THE LAW left room for as to what could be included in the tion. The words "or provide a were assumed to apply to those were buying homes. But it was not ust what expenses could be counted. xample, the monthly payment to- the purchase of a home includes t on the mortgage, and sometimes state taxes, both of which are al- deductible from taxable income.

Internal Revenue Service was ed with the job of drafting new ions to implement the revamping tax system. By April 15, the regu- had not been issued as to what items would be allowed in the ousing exemption for ministers. Those who inquired were told to guess at it for the 1954 income tax report, and submit a revised return later if necessary.

The decision has now been made, and the most liberal construction has been placed on the costs of providing a home. The entire monthly payment may be counted in the exemption, including principal, interest, taxes, and insurance. Interest and taxes may be deducted *in addition to the exemption* by those who use the long form of income tax report.

The new ruling went still further. The cost of running a home (fuel, utilities, repairs) may be included in the exemption. This is true both of those who are making payments on a home and those who have already completed such payments. Those who own their home free of debt may count such expenses as taxes and insurance.

Operates within limits

THIS TAX BENEFIT for ministers operates within strict limits: (1) The budget of the congregation or church agency must have a separate item for rental or housing allowance. If there is no such item, there is no exemption. (2) Costs which are included in the claimed exemption must be itemized. (3) If the total of such expenses is less than the budget item for housing allowance, only the actual costs may be claimed as an exemption. (4) If the total is greater than the housing allowance, only the amount of the budget item may be claimed.

In planning 1956 budgets, each congregation or agency which does not provide a parsonage should list a housing allowance large enough to include the expense of housing as defined by the new law. If 1955 budgets do not include such a provision, they should be amended by official action before the end of the year, so as to derive full benefit of the revised law.

Our love of luxuries, new cars and comforts may imperil our souls

By REINHOLD NIEBUHR

IT IS A SCRIPTURAL MAXIM that "a man's life does not consist in the abundance of his possessions." The scripture also warns, "What does it profit a man to gain the whole world and forfeit his life?" This warning assumes that there is some contradiction between the things of the world and the integrity or serenity of the soul.

We are in grave danger in America of violating the spiritual principles on which these warnings are based. It is not that the Christian faith glorifies poverty as an end in itself or despises the body and the body's health.

The comparative well-being of the people of Western civilization in contrast to the poverty of the Orient is due to the life-affirming and history-affirming character of the Christian faith. The late archbishop of Canterbury, Dr. Temple, rightly defined Christianity the most "materialistic" of religions. It emphasizes that the soul and the body are a unity and that redemption is something else than the emancipation of the soul from the body.

NEVERTHELESS, the same faith warns against being overwhelmed by the "cares of this world." The question is whether the preoccupation of American culture with the comforts of this life, with ever higher standards of living, with automobiles and refrigerators, vacuum cleaners and television, and all the other gadgets of the "American way of life," whether this preoccupation is not a real peril to our soul.

Only two decades ago we were i depression and every one looked tow the redemptive possibilities of an "ec omy of abundance." Now we have s an economy. The total national pro of goods and services has gone far yond the $3 hundred billion mark. enjoy a standard of living beyond dreams of avarice of the rest of world. That is also one of the rea for our unpopularity in the poorer tions of the world where envy no d colors judgments somewhat.

THE GREATER PORTION of the we is due to the remarkable efficiency of technics, of our industrial enterp and ingenuity of our applied scie But it cannot be denied that such w could not have been accumulated out straining after the comforts of

The world regards such a preocc tion of our culture as "vulgar" and will no doubt find in due time tha comforts of life are subject to a la diminishing returns in assuring us happiness. Such happiness ultim transcends the comforts of life and pends upon a serenity and integri soul which is not related at all to st ards of living.

But let the preacher beware who just traded his old car for a better lest his exposition of scriptural fait belied by his actions. It is very dif to draw the line between a rightful a sinful preoccupation with life's forts.

This problem is undoubtedly or the chief spiritual issues confronting nation. It cannot be solved by strictures against riches but also not glorification of creature comforts. question is where each of us will the line. It is perhaps the most impo question for every exponent and ficiary of the "American way of

:N YEARS OF LOVE AND HELP

TEWART W. HERMAN

In August 1945 faith and prayer were the only assets as churchmen met at Treysa to plan the rebirth of Germany's war-torn church

EN LONG-SHORT YEARS! Exactly one de stands between the flaming defeat dolf Hitler on the funeral pyre of n and the appointment of two gen- whose task is to construct a new German civilian army. What a dec- it has been! From Potsdam 1945 to eva 1955 the world has groped for e.

ne Christian church has not been an ference bystander all this time. War's found the church on one side ready elp and the church on the other side y to be helped. In May 1945 the e church of Christ seemed to know was no time to be lost. Blood had stopped. Hunger had to be stilled. es had to be rebuilt. Congregations to be formed anew. In fact, if the ch could move swiftly enough, a new of basis for peace might be laid.

ristians are never without hope. Ten later the direction of our political s for peace have changed, haven't ? But not our religious hopes. Emo- l shifts have likewise occurred, of e. Otherwise Germany would hardly be rearming. Most of the reluctance to German rearmament is inside that country rather than outside, and the reasons are various.

ONE REASON is that Germany is divided and the simultaneous rearmament of both halves could eventually lead to civil war. Another reason is the real fear that remilitarization could lead to a revival of militarism and perhaps fascism. Still another reason is that many Germans are taking the Christian viewpoint seriously, just as a man who has been in great agony is more likely to be grateful for the power of prayer than a man who has never been hit hard by trouble.

What part does prayer play? Who can answer a question like that? But facts are facts, and some of the facts of 1945 are worth recalling in 1955, as we start moving toward 1965.

For instance, it is a fact that church leaders in Germany entered the year 1945, despite the hysterical insanities of Nazism in its last throes of defense, with a sober consideration of what must be done in the face of unconditional surrender. These were Germans who loved their country but had spent years opposing Hitler. Some of their friends had already perished. Others were still to die as "traitors." A sober plan was set down on paper, including two main ideas: physical relief and spiritual reconstruction.

It is also a fact that in the month after the final collapse, Bishop Theophilus

---

HERMAN, now executive secretary of Division of Lutheran Co-operation in America of the National Lutheran cil, was one of the first American hmen to re-enter Germany after the and was the only American to attend nportant Treysa Conference. He de- d the early years of postwar recon- ion in his book, The Rebirth of the an Church.

EXECUTIVE COUNCIL ELECTED AT TREYSA CONFERENCE
Pastor Niemoeller, Dr. Niesel, Bishop Wurm, Bishop Meiser, Dr. Held, Bishop and Bishop Dibelius

Wurm set out in a car—not knowing where his next gallon of gas or his next meal would be found—to rally the reliable leaders of the church. The country was prostrate and distraught that June, but the dignified old gentleman made his way from Wurttemberg westward into Baden and northward to Frankfurt and Wiesbaden where he met Niemoeller and Gerstenmaier both of whom had recently been released from concentration camp. Then into Westphalia to meet with Koch and Bodelschwingh. That was about as far as he could go, but the groundwork was laid for the calling of a national conference.

By the end of July the Russians opened Berlin to the Western allies. As representative of the World Council of Churches, it was possible for me to carry the plans for that conference to Dr. Dibelius—not yet bishop—and establish contact with leaders in the Soviet zone. This was only the latest of a long series of contacts which the World Council succeeded in maintaining between churches all during the war. When of the Japanese surrender came on 14, it seemed to have little signific for Berlin. I was meeting with pa who looked like skeletons.

The Treysa Conference began as sc uled on Aug. 27, only two weeks hostilities against the Axis powers officially ceased. About 100 people— tors and laymen—found their ard way to the little town in the British Z dominated by its great Lutheran ins tions of mercy now jammed with pitalized veterans. One delegate h hiked and walked from Dresden. It him a week. Legless and armless sol —convalescing from war wounds— dered what the church could possibly vage from the German rubble. High the old stone chapel hung the white with purple cross: the banner of E gelical Christianity. Swastikas had al appeared.

his, however, was no pentecostal ering or millenial assembly. For one g, these were solemn, shattered, tor- ted, and tired men. Many were ob- ed with feelings of personal grief . . . guilt. No one would then have dared ft his eyes toward the incredible vis- of the gigantic *Kirchentag* which ld later occur and lend new sig- ance to the names of certain wrecked s such as Essen, Berlin, Hamburg, Leipzig. Yet here were the most ble surviving names in Germany's gelical church: Wurm, Dibelius, Nie- ller, Lilje, Koch, Asmussen, Bodel- vingh, Meiser, Hahn, Alberz, Iwand. t of them were ex-jailbirds.

hey presented no "united front," al- gh they had a mind to achieve it. re were others present who, it was ved, had compromised themselves. uld they be thrown out? There were e, on the other hand, who had suf- d terribly and believed that they had right to determine the future. Should be permitted to turn the postwar rch inside out? Also, there were many had held firm in the faith without exposing themselves to the worst blows of Nazi wrath. Were they more worthy of praise or blame?

Bishop Wurm, more than any other single person, succeeded in steering a course between the so-called revolutionists and the so-called restorationists. "Never have I sat through any meetings with so many sighs of silent prayer as I did at Treysa," he wrote in his memoirs. He pleaded for regeneration rather than revolution or restoration . . . and he prevailed. A guiding council of 12 men was finally agreed upon, and it is this body which still heads the Evangelical Church federation.

Moreover, it was at Treysa that the Evangelical Hilfswerk was launched and began its remarkable career of relief and reconstruction under the bold leadership of Dr. Eugen Gerstenmaier who is now leader of the West German Bundestag. *Hilfswerk* soon became the efficient channel through which enormous amounts of material and spiritual aid were to be poured. Two very hungry winters lay ahead.

BARRACKS CHAPEL STANDS IN SHADOW OF RUINED CHURCH IN STUTTGART
It was typical of emergency relief measures planned 10 years ago

Let us mention one final fact of those early months. An unusual delegation of foreigners traveled to Stuttgart in October 1945 for the first formal meeting of the German Church Council. The delegation was sponsored by the World Council of Churches as a simple gesture of Christian reconciliation. Dr. W. A. Visser 't Hooft made the arrangements and traveled along. It included outstanding representatives from nations which only the day before had been involved in total war with Germany: Britain (the Bishop of Chichester), France (Pierre Maury), Holland (Hendrik Kraemer), the U.S.A. (Dr. Samuel McCrae Cavert and Dr. S. C. Michelfelder) as well as neutral Switzerland (Dr. Alphonse Koechlin).

In grateful response to this unprecedented visit, the German churchmen vountarily placed on record their conviction of their own feeling of guilt and repentance. It was a solemn and moving moment as these two groups of men "at the summit" found their way into each others' hearts again after years of estrangement. The breach between the nations had begun to heal. The only question was: would this spirit of reconciliation spread to all the nations involved . . . and also the nations not represent

This is still the question. Today confronts us especially in Russia, not G many. Let us not forget, however, t what happened from May to October 1945 was of basic significance for west Europe in the decade through which have just passed. Nerve centers of pul policy were touched. One example few days after the Stuttgart meeting Cavert and I were received by Gen Dwight Eisenhower at Frankfurt. H the commanding general of a victori occupying army—soberly asked for the help the churches could give.

The conference "at the summit" Geneva last month may be regarded just another—and rather hopeless—ef to change the spirit and tone of inter tional relations. Along the same lin World Council of Churches delegat may soon be going to Moscow, follow proposals made at the Evanston sembly last year. Is it worthwhile– futile? Let no one say that such meeti are never important. The main thin that they must be buttressed by pra Ten long-short years from now we m be profoundly grateful for the cour humility and faith which inspired th

To those who placed their hope for the future upon a victory of the emperor over the Turks, Luther said with biting irony: . . . "Scripture says that the Christian faith is a rock, too solid to be overthrown by the might of the devil, by death and all the powers, that this faith is a divine power (Romans 1:16). Such a power should be protected by a child of death who can be put to death by any kind of disease? Help us, God, the world is crazy . . ." And about the efforts of the papacy to solve man's ultimate problems by political means, he said with equal scorn: "If I were a soldier and should see as the flag of my army the colors of a cleric or a cross, even if it were a crucifix, I would run away as if the very devil were after me."

—From *Faith Active In Love* by George W. Forell (American Press)

ou Can Trust the Danes!

AMALIE ROTH SHANNON

Ethical standards are exceptionally high in Denmark, where beautiful Lutheran churches dot the countryside

SCANDINAVIA HAS BECOME almost a "Mecca" for American Lutherans touring Europe. They feel at home there, among people whose religion, mores, ideals, customs and even physical appearance are very similar to their own. In Denmark we find Americans are most welcome and are treated royally. A crew haircut or a Texas automobile license is an "open sesame" to cordiality and courtesy.

The countryside is lovely, the cities clean. No stray papers or rubbish litter the Copenhagen streets, which are mechanically washed twice daily. The cemeteries are veritable gardens of trimmed hedges and flowers adorning the graves, although today 60 per cent of those who die are cremated.

United States' citizens feel a bond with the Danes who complain of their burden of taxes, but feel that they are receiving much value in return. In addition to free public education which includes university training, the Danes have an enviable set-up for pensions and special apartments, built by the government for their aged citizens. Hospital and doctor care is available for all, rich or poor, at an amazingly low cost, and in a land of full employment the workers are insured against unemployment.

ONE-FOURTH of Denmark's 4,500,000 people live in Copenhagen. The unwary tourist must "step lively" when its 800,000 bicyclists come whirling down the city streets! Chief exports of this agricultural peninsula and islands are farm products. To the casual observer there seems to be little mechanism on the farms, for many horses are seen working there.

If we think the Texan unique in his local pride, we find he has brothers the world over. Guides assiduously point out the "oldest" and the "largest" church, castle, museum, stock exchange, or school!

Danish children receive religious instruction in the public school. This is on a voluntary basis but is attended by most of the students. The doctrine, of course, is Lutheran and includes the catechism. One cannot help being puzzled over an apparent lack of emphasis on the importance of regular church worship and the role of confession and communion, as evidenced by the very small proportion of the Lutherans—said to be about 2 per cent—who participate in these aspects of the church life.

THE ROLE OF the Scandinavian state churches bewilders the American Lutheran parishioner. For so many centuries the church has always been an integral part of the individual's life, but in a way which seems quite remote and impersonal to us. The average Dane feels little or no personal responsibility or obligation toward the church, beyond the payment of his state taxes which support it. It is always there for the important functions of baptism, marriage and burial.

Citizens consider themselves good

This is the second in a series of articles by Mrs. John P. Shannon, wife of Lutheran pastor at Billings, Montana.

Christians and good Lutherans—and so they certainly seem to be—even if they do not meet our American concept of membership measured by church attendance, tithing and communion. Their ethical and moral standards are exceptionally high. The tourist senses this in such minor matters as the fact that one who does not fully understand the value of their money need not worry about being "short-changed" when making purchases. This, lamentably, is not true in all European countries—even where there is a state church! Nor, in Scandinavia, does one worry about small items being pilfered from one's hotel room.

Many of the people and clergy of Denmark are fully aware of their problems in adapting the role of the church to changing needs of the people. Increasing lay activity is being sought. Radio programs on varying aspects of church and religious life are presented, although TV church-planned programs are lacking.

This century has seen the growth of the "small" churches in Denmark. T is a division of the large city congre tions of tens of thousands of memb into relatively small parishes under pastor in a particular district. It is ho a more personal and effective minis will result.

As we toured Denmark we found t people take immense pride in their be tiful churches. Their great cathedr actually were erected in pre-Reformat times, and so are a Roman Catholic he tage. They are truly awe-inspiring in overwhelming fashion.

We visited two churches in Cop hagen which do not fall into the anci cathedral classification. The first v ancient, but was set aside by King Chr tian IV, himself the architect of innum able buildings, in 1619 for the men his fleet. This "Holmens" Church star only a few blocks from the harbor, a has the traditional models of ships han ing in its sanctuary.

OLD CHURCH IN COPENHAGEN

Intricate carvings in Holmens Church contrast with modern simplicity

In this church the famous artist-sculptor, Thorvaldsen, was confirmed. The most striking feature of the church is the intricate wood carving of the altar, pulpit and pews, done by Abel Schrades. We could not restrain a feeling of pity and concern for a figure of Moses holding the tablets of the Law, as he crouched down with the base of the huge ornate pulpit resting on his relatively small back!

The pulpit itself is covered with carved illustrations of Bible stories. Its huge canopy has dancing angels and martyrs. At the very summit is Christ, the ruler of the world. The altar piece has wings depicting Matthew, Mark, Luke and John. Center panels depict the Lord's Supper, Christ praying in Gethsemane, the crucifixion, the entombing, the resurrection and the ascension. Again at the very top Christ stretches his arms forward with the blessing—"Come unto Me." All these are early baroque, carved in oak and placed in 1661 and 1662.

THE CHURCH which impressed us most and which the Danes obviously look upon as one of their chief attractions is the Grundtvig Church, built from 1920 to 1940. Some call it the "Organ Church" because its exterior resembles the pipes of a huge organ. In Gothic tradition, it is built entirely of yellow-white hand-formed bricks. No cement or metal was used in its construction, and, to insure perfection and precision of workmanship, only a few chosen bricklayers were employed for the entire structure of 2,000,000 bricks (*see cover picture*).

The church is named for Nikolaj F. S. Grundtvig, Danish religious and cultural leader of the 19th century, who is a sort of national hero. An American biography of Grundtvig—*Danish Rebel* by Johannes Knudsen—has recently been published.

The building, situated on Bishop's Hill, is seen for many miles around with its

NEW CATHEDRAL

Plain lines lend a stark dignity to interior of the Grundtvig Church. It seats 2,000

tower 160 feet high. The nave reaches a height of 72 feet, is 249 feet long, and can seat approximately 2,000 worshipers. (But our guide told us, when asked, that the average Sunday attendance is between two and three hundred.)

Architect P. V. Jensen-Klint planned that homes in this new development in northwest Copenhagen be built in the same style, so the surroundings are in complete harmony with the church which is now one of the largest city parishes. People of Copenhagen contributed about $250,000 toward its cost and this amount was matched by a grant of the Danish government. There still remains some work to be done when money is available for such things as chandeliers.

Some find the architecture too severe,

formal and cold. But the majesty and simplicity of the plain, pure lines in the towering arches and the long aisle leading to the simple brick altar adorned only by the candelabra and communion candles, is overwhelming. Nothing distracts or detracts the eye or thought from the chancel. The insistence upon perfection and quality regardless of the cost of painstaking workmanship can well teach the impatient American church planner and builder a lesson in eternal values!

Things Are Never Hopeless

By RALPH W. LOEW

Mankind keeps getting itself into a fix, but can always rely on God's help when it honestly tries to improve matters

MARK TWAIN once wrote a story which he entitled, "The Terrible Catastrophe." Of history he wrote, "I have these characters in such a fix I cannot get them out. Anyone who thinks he can is welcome to try."

That sounds very much like the portrayal of the complicated international struggle, or the portrayal of some of the personal situations in which individuals and families can involve themselves.

Dwight L. Moody, the famous evangelist, was once asked by a young man, "Dr. Moody, what would you do if you were in my situation?" Said Dwight Moody, "I'll be glad to help you, young man, but Dwight L. Moody would never be in your situation."

MOST PEOPLE seem to have a faith that something will always deliver us from our dilemmas, and that at the most desperate moment a miracle will occur. One has that feeling in recent assurances from the President and the Secretary of State. We are heartened by the conferences and prospects of a possible peace. We are happy because some of the tension was lifted. We are also aware that for many people, it is a kind of "I told you something would happen."

As though this were a baseball game: the ninth inning, one man out, the bases loaded, and we're ahead by only one run. Now the problem: Will the pitcher be able to strike out the remaining batters? It's been done. The possibility of the miracle is always intriguing—always before us. But what will save us and get us out of the fix? In our situation we are not only invited to try—it becomes the necessary career of modern man.

In it all we certainly need to know that our predicament is one of our own making. The fix has not been contrived by some fate beyond us, but by our own making. It is man-made. That's troubling and it's also hopeful. It means it can be attacked. It means a confidence in the rightness of right. The strength of honor and the validity of this faith produce a quality of initiative utterly neces

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Dr. Loew is pastor of Holy Trinity Church, Buffalo, and author of the recent book "Hinges of Destiny."

sary to overcome our man-made catastrophies.

Dr. A. Lawrence Lowell once said, "No society is ever murdered—it commits suicide and then someone comes along and buries it." That statement suffers the defects of all generalities but it emphasizes the common problem. Certainly, no society ever saved itself by mere wishing. Someone will have to pitch with confidence.

LIKEWISE, WE SHALL have to have a new perspective for the "fix we're in." The trouble with trouble is that it isolates. It makes a person feel all alone and in that dreadful loneliness subject to the panic that overtakes those who feel sorry for themselves. We can't dodge it by running to cover, or by any artificial excitement, or by just sighing. It will need the appraisal of those wise persons who can see their problems in the perspective of the larger setting.

When a man is able to look at his problems from the vantage point of one who knows of his own difficulties and sees them now in front of the fact that there is not only a God, but there is a God who cares, then his own story begins to make some sense. He's not a poor lost sufferer. God is getting something done even through him. He not only begins to find a way out of his fix. He even sees some meaning in the fix.

DO YOU REMEMBER that story of a woman who had suffered and whose pastor said to her, "My, but suffering does color your life." "Yes," she replied, "but I choose the colors."

After all there are only a certain number of alternatives about this fix that we're in. Either we can deny its existence, pretend that it's just someone else's story and that it will fade in the warm summer sun. Or, we can sink under it, and deny that anything can be done. In that event we can be defeated or grim, jutting the chin and taking it with the resignation that nothing can be done anyhow. Or, there can be renewed in us, and in our nation, as well as in the bravery of every living soul, the knowledge that nothing is hopeless as long as there is an omnicompetent God. When Einstein said that he was convinced that God wouldn't shoot dice with the universe, he was proclaiming that fact.

Realism in art and in life does not mean a photographic realism. Realism means an honest appraisal of the scene, and an honest knowledge of all of the involvements. To portray mankind in a fix is not realism. To acknowledge the problem and to search for the "power beyond our searching"—that's realism.

"Though the earth be removed, the seas roar and the mountains shake"—that's realism. But it's not the whole story. "God is our refuge and strength, therefore will not we fear." That's the realism of a faith for our contemporary "fix."

CHRISTIAN FAITH is fear which has said its prayer, and then got up off its knees to help God answer its petitions. —G. RAY JORDAN

THE WOMAN NEEDED ADVICE

By WAYNE R. WOODS

Her problem was with the finance company, but by turning to God she found the help she sought and a new chance

"PASTOR, CAN I SEE YOU sometime tomorrow?" The voice over the phone signalled distress. A time was set. As I noted the appointment on the blackboard by the phone, I surmised marital trouble, but my hasty guess proved wrong.

Earnestine came a half-hour ahead of time, nervously wringing her thin fingers. Very close to tears, she said, "Pastor, I have to borrow $950 and I need someone who owns a car to sign before I can make the loan. Can you help me?"

She told of a nervous breakdown a month ago, from which she had not fully recovered. Her children had been sick. Last week the whole family had been ill with what they thought was food poisoning. Medical bills were mounting. Other old bills on furniture, and some from Christmas, were unpaid.

A $150 loan made to help her in-laws had proved futile. Her father-in-law was still sick and out of work. And she was two payments behind schedule on a $450 loan she had made several months ago.

I knew this young woman's plight was not unique. I also knew that for many persons in such circumstances there appears to be an obvious way to clear things up.

THE SOLUTION SEEMED TO BE to borrow $950 with which she could pay off all her debts and then repay the lump sum over a period of 19 months. The man at the finance company to whom she had explained her troubles the day before had convinced her that that was an easy and practical way out of all her difficulties. All she had to do was to find someone who would sign who owned a car.

Her grandfather (her parents were both dead), who had helped her on other occasions, had that much money in the bank. But he did not own a car. Moreover, he was against making such loans. He had had to pay off heavy debts in his earlier life. She felt he would be very angry with her if he knew how deep in debt she really was. She had not had the courage to go to him with her troubles.

At about this point in the discussion, I suggested that we ask God for help. At the moment, I had no clear light as to what to do. So we prayed—a quiet, earnest appeal for guidance.

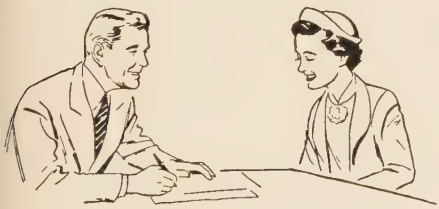
The events of the next half-hour are thrilling to remember. Nothing spectacular occurred, just the slow miraculous change of darkness into light under the sure hand of a heavenly Father who loves us and wants to help us all he can.

I HAD FELT from the beginning that I was on the spot. A quick appraisal of my own capacity to help with her plan took me over these facts: our old car, if sold now, would not be worth more than two or three hundred dollars at the most. I could see the rest of that $950 being carved out of the forced sale of our personal possessions. My first loyalty was to my own family in such a case. I was not in a position to assume a risk of such proportions.

I felt that anyone who would have the

means to help would justifiably insist that the grandfather be informed and asked to take responsibility first. I explained this and she saw its truth.

I asked her how much her husband was making a week and inquired concerning how they handled the paying of bills. "My husband turns everything over to me and I just pay what I can when I have it." I asked if she kept a list of her expenses per week or per month. She said that she knew in general what she paid out for food and regular bills, but there never seemed to be any left to put on the larger debts.



The money just seemed to disappear like sand through her fingers, but she had kept no record of where it all went. The number of her obligations and the amounts involved had frightened her. It all seemed so hopeless. To further complicate the picture, she and the children were badly in need of new clothes.

I ASKED if any of her present creditors were pressing her hard for their money. "No," she replied. She had always been able to make some payment in times past when there had been pressure, and a number of bills had gradually been paid off.

I took a sheet of paper and made four columns with the amount of her husband's weekly pay at the top of each column. Then we listed the various items of expense she could think of—food, gas and light bills, insurance, rent. We put in a $15 item each week for the first month for clothing. We included everything she could think of and I checked her items with those of our own family. She was forgetting items like money for church, charity, personal needs, recreation, household. She claimed that they seldom went anywhere, that they had no telephone, that her husband did not drink or indulge in expensive hobbies.

As we added up the columns and combined the totals we found that she had $45 left over the first month. Without the clothing item the second month she would have $105 to put on bills. We included the $60 clothing item in the fourth month again. We were amazed to see that at the end of six months, she would have $510 to put on bills. In 19 months she would have $1,585 to use in a similar way.

IT BECAME CLEAR that the problem was in her own mind—in her fears and in her lack of planning. It was her sense of integrity that made her anxious and desperate about getting all of her bills paid at one time with the $950 loan. It was her lack of careful planning that gave her the hopeless feeling.

I suggested the rightness of giving a portion to God and the necessity of small amounts for personal and recreational needs. She was letting the man at the finance company do her thinking and planning for her. It was clear that she could manage to shoulder her present load and get it taken care of in due time, if she relied on God for patience and strength to keep to her plan and to live and enjoy one day at a time.

Again we prayed—this time with sincere thanks for God's help. She gave me a radiant look as she left. I was deeply happy with the outcome. I knew that God would see her through.

"Did you know my mother was a drunkard?" queried the shy, pretty youngster who's typical of many who need our help

Kay Asked a Startling Question

By BETTY LAWRENCE

"HONOR THY FATHER and thy mother . . ."

But suppose, along with all the other confusing conditions of being thirteen, you suddenly realize that it isn't your mother and father who are caring for you, but a group of taxpayers, strangers.

You are a ward of the county. You live comfortably in a home, true enough, but you say, "Thank you, dear board members," instead of "Thanks, mom n' pop!"

How do you answer that child when she turns to you and asks quickly while her courage holds out, "Did you know my mother was a drunkard?"

KAY IS A too-tall, too-thin, thirteen-year-old. But the promise of beauty is all over her. Her skin is lovely, her teeth look like a toothpaste ad, her hair is dark and glistening and one of these days she will no longer be too tall, nor too thin, but just right. She stands at the crossroads of "What do you do if your mother has been a drunkard?" Her mother is dead, and with blinding cruelty she has suddenly become aware that she is beholden to the taxpayers for her daily bread. They have raised her, not her parents.

Kay was staying with us for the weekend only. She had been here often before, visiting her two younger sisters who live with us. A truly lovely child, Kay can be merry and poke fun at herself because she has an awful time with her report card. She wants to be a nurse, but dreads facing two years of frightening Latin. She loves to lose herself in the big, down-filled overstuffed chair in our living room. She literally absorbs the wonderful feeling of being alone for a little while. Here there are not 25 girls. There is just Kay, and us. There is time for quiet thinking.

SMALL SUSAN tears 'round and 'round the outside of the house like a top, followed by Gert, the wild brown dog. Peggy is deep in a book. Chris is off to the city for her music lesson.

Kay comes into the kitchen and stands at the window, seeming to look out. We never pelt her with questions or small talk.

Suddenly she turns around and says—and it hits me like a thunderbolt—"Did you know my mother was a drunkard?"

Pity the parent who has to answer to God for that question! I don't have time to reason out perfect answers so I say truthfully, "Yes, I do."

Her eyes aren't full of tears, they are just terribly bewildered. I can hardly hear her as she says, "What do you do?"

IT TOOK GREAT courage to ask such a question. At thirteen, you can only ask a question like that of someone you love. Kay's acquaintances have been limited. We are only the second family she has

known intimately, outside the home. She knows we love her.

Not all children enjoy the poet's version of childhood. Very often adulthood is the time of real joy and beauty. Kay has to learn that where her two feet are planted, no other feet can stand. God gave her life, and put it into her hands to mold. Many of us have the bitter lesson to learn, that you cannot blame others —even mother and father—for what you become. In this land of church, schools and friends, few indeed are the folk who have not had a helping hand. Next to mother and father, the taxpayers are the greatest benefactors!

Kay hasn't got the full answer yet. The commandment will trouble her until she interprets it to her own satisfaction. It may be that she will be a much greater person because things were not made easy for her. She will honor her mother and father because, through their erring ways, she will see clearly and surely. You can love and honor the person, even though the thing they do is not good.

Even in this land of the helping-hand, education and religious freedom, there are many Kays. We ought to watch out for them. There must be someone they can go to when there is a question to ask. Institutions are understaffed, meager-budgeted — especially those the taxpayers support.

The matron has 25 girls to look out for. The board members impersonally eagle-eye the premises for cleanliness, head lice and an ample table. The Gideons see that each has a Bible. The Rotarians and the Chamber of Commerce play Santa Claus, and, at least in our county, each child gets more than many private families can afford to give their own children.

At the home, the doctor or the dentist is always on call. If other kids wear jackets to school this season, these kids do, also. All mixed up in a huddle on the gym floor, you can't tell the home children from the others. It is only after school that their own private iron curtain is drawn between the two kinds of living. There is no daddy's lap to sit on. There is no grandma's shoulder to cry on. There is no mommie to take you to school on the first day.

We need to figure out a reasonable facsimile and supply that need. I can guarantee there is no surer cure for smugness and self-satisfaction than to have a little Kay whisper, "What do you do . . ."

We assume that generosity is a quantitative thing, that the supply of it is limited, that if we use up part of it now, none will be left in case of future need. If you did a great favor for me last week, and I should find myself in need again this week, I should probably hesitate to come with a request. I would say, "But he has just done one generous deed. I dare not ask him for another."

Although this has a plausible sound and seems entirely logical, it is not the way people behave, and represents poor psychology. Sometimes the way to win the friendship of others is to assume that their supply of good will is unlimited.

—J. Carter Swaim in *Do You Understand the Bible?* (Westminster)

PILGRIMAGE TO MECCA

By MABEL C. STEWART

Ahmed and his uncle sought blessings in the city of the prophet, but found them instead in a small mission hospital near home

IT WAS COLD, this winter morning in the Himalayas, and Ahmed shivered. He and his father wound turbans around their heads, wrapped thick shawls about their shoulders, slipped on their shoes, and made their way to the mosque. Many pairs of shoes had already been left outside the mosque entrance. Ahmed and his father left theirs there, too, as they joined the other worshipers inside.

With the others, the two faced the faraway, sacred city of Mecca. Prostrating themselves, they touched their foreheads to the ground, thus giving evidence of their complete submission to God. Then, sometimes standing, sometimes bowed, they assumed different postures, all according to strict Mohammedan law. Finally, turning their heads first to the right, then to the left, to salute the recording angels of good and evil, they concluded their first prayer period of the day, and silently left the mosque.

AHMED'S MOTHER was busily making flat, unleavened wheat bread when they reached home. She had said her prayers at home. Women do not go to the mosque.

"I must eat quickly, and be on my way," said Ahmed.

"True," agreed his father. "Do not keep your uncle waiting."

"I have baked enough bread for the day," said Ahmed's mother. "There is also extra wheat meal and other food for you to take with you. The cooking pots I have wrapped in this cloth."

"The bundles of clothing and beddin are all ready," said Ahmed. "By th blessing of Allah I shall see Mecca!"

"Mecca!" breathed his mother. "Th journey is long and full of dangers. Whe will you return, my son?"

"It may be months before I returr Do not worry. If it is the will of Alla I shall complete my pilgrimage."

AHMED GATHERED UP his bundles an started down the rugged mountain path Not far away was the village where h uncle would be waiting. It was reall the uncle's idea, this pilgrimage to Mecca the fulfillment of a life-long dream Ahmed was to accompany the older ma as companion.

Ahmed found his uncle waiting fo him. Here, too, neighbors and friend had gathered to say goodby.

"There is no god but Allah," they re peated in chorus, "and Mohammed is th prophet of Allah. His peace be upo you."

"And upon you," responded Ahme and his uncle, as they started away.

Both Ahmed and his uncle had pre viously traveled the rough mountai roads as far as the great city of the plains to trade their good wool, hand-wove rugs and blankets for salt, tobacco, an other provisions. But this was a new ac venture. Mecca was many hundreds c miles away from their home in the hig Himalayas.

"THE SUN will soon go down," said Ahmed's uncle, at last. "We must find a place to rest for the night."

"The village of Shahpur is near. There we can eat, and rest."

The Shahpur villagers, learning the travelers were journeying to Mecca, were very hospitable.

"We have our own food," said Ahmed. "All we ask for is shelter for the night."

"Shall we not gladly give food to pilgrims?" asked one of the villagers. "We shall gain merit thereby. Come, we have killed a goat. Stew, hot and fragrant with spices, is ready."

Day after day the pilgrims plodded on. At last, after an incredibly fast and perilous journey in a bus, the city of the plains, where Ahmed had been before, was reached.

"My very bones ache," said his uncle.

"We shall find a place in the *serai,*" promised Ahmed.

The *serai,* or crude rest house, was fairly filled with fellow travelers, but Ahmed and his uncle found space to unroll their bedding and spread it on the ground. Then, unwrapping their pots and pans, they cooked themselves a simple meal.

About two hours after sunset, other occupants of the *serai,* faithful followers of the prophet, began to spread their prayer mats for the final prayer service of the day. Ahmed and his uncle joined them.

"Tomorrow we take the train," said Ahmed, as they stretched out to sleep.

"If it be the will of Allah," agreed his uncle.

NEITHER HAD traveled on a train before. What jostling and pushing and crowding and noise and strange languages! This was a far cry from the quiet mountain meadows where Ahmed had grazed his father's sheep and goats.

"Are these all making the pilgrimage to Mecca?" asked Ahmed's uncle of a man who sat beside him in the crowded train.

"Where do you come from, Baba?"

PILGRIMS ON THEIR WAY TO MECCA

Devout Mohammedans must spend at least one day at Gabal Rahmah, the mount of pity, as they make their slow and laborious journey to the holy city of their faith

laughed the man. "No, these do not all go to Mecca. There are other reasons for traveling, besides pilgrimages. I go to Lahore, on business for our government. However," he added hastily, "I do not make light of your pilgrimage. Mecca! How wonderful to see the birthplace of our prophet, peace to his name!"

IT DISTURBED the pilgrims to find that even among those who were his followers, many seemed unconcerned about keeping the prophet's laws. Every good Mohammedan must pray five times a day. Many travelers were like Ahmed and his uncle. When the times for prayer came, they carefully spread their rugs or mats, faced Mecca, and said their prayers. Many others, however, paid no attention to the times of prayer. One man even dared confess he was an unbeliever—a Christian.

"In Mecca all will be different, uncle," said Ahmed. His uncle was angrily tearing into bits a leaflet the Christian had given him—"Words of Jesus," it was called.

"Yes," agreed his uncle. "In Mecca we shall find the pure religion."

After the long, dusty train journey came the trip by boat. Here Ahmed and his uncle found many other pilgrims, all eager for their boat to reach Jidda, their landing port, whence they would travel inland to Mecca, the holy city. As they neared the port, ceremonial preparations began. All the pilgrims carefully bathed, trimmed their nails, combed their beards, and put on clean robes. Some put on light sandals; some would go barefoot the rest of the way to Mecca.

CHANTING PILGRIM songs, they at last entered the holy city. A great thrill of religious awe gripped Ahmed and his uncle as they were in the very city where their prophet Mohammed had lived. With the others, they joined in all the cere monies connected with the pilgrimage. A great satisfaction possessed them, espe cially after they had visited the prophet' tomb at Medina. Now was their pilgrim age complete. Now, on their return home could they be called by the respected an hard-earned title "hajji," given only t those who have made the pilgrimage t Mecca.

Yet Ahmed and his uncle were not a together at ease. Something kept troublin them. At first neither mentioned it, bu finally the youth spoke out plainly.

"Uncle," said Ahmed, "the prices her are outrageous. Can these be walking i the way of Allah who charge his prophet followers ten times the right amount fc lodging and food?"

"I, too, have been disturbed. They ar no less than robbers. In fact, one ma did try to steal my money bag last nigh when he thought I was asleep. I expecte only honesty here, in these places s sacred because of our holy prophet– peace be on his name!"

"And compassion! Is there none her among these who profess to walk in th way of Allah the compassionate? Loc how they acted when, burning with feve you requested help! 'We cannot be bot ered with the sick,' said that heartles landlord."

"I cannot understand it," said Ahmed uncle, shaking his head. "I thought th here, of all places, we would find the pu religion."

THE RETURN TRIP BEGAN. The bo was crowded, the air stifling, and a though the thrill of the pilgrimage w still alive in their hearts, Ahmed and h uncle longed for home.

"The air in these parts does not agr with me. Oh, for the cool, invigoratin air of the hills!" sighed Ahmed's uncle

The train they boarded at Karachi was also crowded, dusty, and hot.

"Oh for the hills! This heat sickens me!" moaned Ahmed's uncle.

"Courage, uncle. The train will take us to our hills, by the mercy of Allah."

Ahmed, however, was worried. His uncle was not well. Many of the passengers could give advice, but few any real help.

"It is the fever. What can be done?" shrugged one. "It comes to us all. If Allah wills, we get well."

THERE WAS ONE MAN, however, who tried to help. "At the next stop," he said to Ahmed, "I get off. There, in that city, is a hospital, a place of healing, where I am sure your uncle could be helped. I can show you the way."

"We are not rich," said Ahmed, doubtfully.

"The place of healing is for rich and poor alike. No one asks, 'Are you rich?' "

"Who are the *hakims* of this house of healing?"

"They are Christians, even as I. I know you despise us Christians. But wait! The doctors are foreigners, skillful, and God has put into their hearts compassion, and a desire to help the sick of our land. All they do, for rich and poor, is in his blessed name."

"It is true," spoke up a burly, black-bearded Mohammedan. "My brother's wife's cousin was in this very hospital and got well of a long illness. He says he received only kindness there. Of course these Christians are unbelievers, but you need not listen to their teaching. Just take their medicine."

Here, then, was something to consider seriously! Just take their medicine—but could one do that without exposing himself to infidel teachings?

When the city at the foot of the hills was reached, Ahmed and his uncle got off with the Christian, and were directed by him to the hospital.

No one asked, "Are you rich?" Here was only kindness, and a desire to bring healing and help.

"Why do you do this for us, strangers?" asked Ahmed's uncle, when he was getting well.

The doctor smiled. "Our Lord Jesus has said," he answered, " 'Heal the sick . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' Whatever we do here, we do for him, and in his name. It is only because of his power we can do anything. He is the Great Physician."

THERE WAS PLENTY of opportunity to hear about Jesus, the Great Physician. The hospital evangelist talked to the patients about him; his name was often on the lips of doctors and nurses. Ahmed and his uncle were thoughtful when the time came for them to leave the hospital.

"A strange peace has come to me," said Ahmed's uncle.

"To me, also. This place has indeed been a refuge for us. Could it be possible, uncle, that it is here, rather than to Mecca, we should have made the pilgrimage? Our prophet is dead. We visited his grave. These people say their prophet is alive."

"There is much I do not understand," replied his uncle. "We Mohammedans have ninety-nine names for God, yet these people have one we do not have. They pray, 'Our Father,' and say he is a God of love."

"Well, at least we have the book they have given us, the Word of God, they call it. From the book we may learn more."

"Yes," assented his uncle. "Guard the book carefully, that Word of God."

Then, lifting their eyes to the hills, the two pilgrims started on the last lap of their journey home.

CUTTING UP

"How," demanded Dan, "do I do these things? I seem to have a real talent for getting myself all bogged down in committee work when what I really like is working with youngsters." He shoved back the file drawer he had borrowed from the church office.

"Too bad you can't be as smart as your wife. But few men are." I ducked as he made the only appropriate rejoinder. "Either you aren't smart or you like to do these things you fuss about."

"What could I do? This enlistment program in the church school just fits right in with what I'm doing on the sector project."

"True—if you happen to like it. And I think you do or you'd have copied my tactics when Blanche Lightman came after me with that proposal about our being sponsors for the Luther League. I had seen it coming. Anyone could tell more help from adults was needed. So I started looking around for another couple who might be willing."

"And you came up with the Edmeiers. I'm still not sure how you figured that one out."

"Well, they're young and they haven't any children, and all the early part of the year the Intermediates kept saying, 'If only we had someone like that. They'd make things hum.' "

"So you just sat back and waited for a chance to pounce."

"You make it sound as though I'd gotten them in for something unfortunate. They were tickled to death to be asked. People like to do things in the church They even enjoy griping about it!"

"There's something about that remar that makes me feel you aren't showin the proper respect for the head of th household around here. I don't believ Luther would be pleased with you."

"You'd better brush up if you're goin to threaten me with Luther. Remembe I'm the one who read *Katherine, Wi of Luther.*"

"And I'm the one who read *Here Stand.*"

"Paper-backed!"

"But unabridged. Now, if you' through heckling me and will bring me tall cool drink, I'll get on with my lists

As I went out to the refrigerator, was smiling a nasty, wifely smile. No u saying any more, but if Dan had wante help on those lists, he could have had He does know the people, both in the co gregation and in the community, bet than anyone with the possible exceptio of Pastor Ittel, so he was the logical pe son to be handed the job. But eve chairman can get committee members he wants them. Dan never had troub with his troop committee for the scou or his ushers.

"At least you won't be responsible f the ushering this year," I remarked as took his glass to him.

"That is a help. And I'm sure the fe lows will do a good job. They've tak it pretty seriously ever since the past got us started opening our meetings wi prayer by the men themselves."

LEAVING DAN bent over his papers, I went to get the dress I was hemming for Karen. She did most of the machine-stitching herself, but the handwork takes her forever. I don't want her to spend so much time on this dress that she won't want to undertake another.

When I came back, Dan was looking with satisfaction at the chart he had drawn of church-school officers for this year and next. "Practically every serious family in the church represented, and still a few places for trying out new people. We sure can't say this is a congregation that sits back and lets the pastor and a few of the members do all the work."

"Not any more," I added, dropping into the low chair by the window and threading my needle.

"That's right. I believe there is a new feeling on the part of all the people that going to church Sunday morning is only part of their obligation. Used to be the usual thing to let the pastor and a few 'pillars' do it all."

"You don't think we might be getting to be 'pillars' ourselves?"

"Well, pillars hold up the roof—and I feel like raising the roof once in a while."

"OH, YOU!" I laughed, missed a stitch, and stuck my finger instead. As I sucked away the drop of blood before it could stain the cloth, I shook my head at him. "I'm serious. We do so many things and sometimes we feel so important."

"But we're on the lookout for new members to take over wherever we can get them. The old model of pillar didn't do that."

"Like the time you were elected to the council and Eloise told us about some of the older people objecting because we'd only belonged to the church five years?"

"Of course, I've always wondered whether Eloise didn't put the ideas into their heads." He thrust the chart aside and turned again to his lists.

The prick on my finger didn't amount to anything. I went on sewing and thinking about Eloise. She certainly is much easier to get along with now that she has a job to occupy a good big share of her time. Maybe she's like the women who stop backseat-driving after they learn to drive the car themselves.

While she was trying to manage John's business by remote control, the frustrations and irritations came out in her contacts in the congregation. And I mean *came out*. Thinking of some of the things she said to the rest of us, I giggled, but when Dan looked up questioningly, I only shook my head and motioned him back to his work. If there's one thing he can't stand, it's a managing woman and there was no use stirring up his feelings about Eloise when she seems to be improving.

DAN FLIPPED on the light and I realized that I'd been straining my eyes to see in the dusk. We're at the end of August, all right. The evenings are shorter, the nights cooler, the tempo is quickening. Fall and school are around the corner.

And incidentally, where were the children? The street lights were on, their signal to come home.

Suddenly the door burst open and the younger generation was very much with us. "Mother!" explored Karen, "they're awful! Daddy, do something with them, won't you?"

"Don't see what you've got to be so corn-fed mad about," cut in Pete, obviously enjoying himself.

Susie backed him up, and the picture began to come out more clearly. "Didn't you say we all had to come home when the street lights come on? Karen can't get out of it just because she and Barbara are cutting up with those silly boys they like!"

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Romance?

QUESTION: I am sixty years old. I am worried about unanswered prayers. It seems that my prayers are never answered. The Lord has been generous enough to me otherwise, but he gives me what he sees fit, not what I request. I have been reasonably healthy. I started with nothing financially; today I am "well off." But the things I valued highly enough to pray for I did not get.

About twenty-five years ago I helped a cousin to come here from Europe. We became good friends. Noting that I was still single she suggested that I help a girl friend of hers to come over. She had in mind the possibility of promoting a romance. I wasn't so sure but I felt I could take the chance. If I did not find romance I would at least find a friend, and she could soon repay the passage money. She came over, but instead of love, or even friendship, I received only insults. At length I got my money back. I prayed earnestly and often that God would change her heart, but I got nowhere. Maybe it was good that we did not marry. but could not the Lord have answered my prayer indirectly by causing me to meet some more desirable person? I tried others, but in vain.

What am I to think?

REPLY: God's answers to prayers frequently do not come in the way we expect or wish—they may be much better. Someone has written that God gives three different answers: Yes, No, and Be patient. Often enough, if Gc granted people just what they reque it would prove a detriment rather tha a benefit. In many cases it is bett for our faith, character, and relatio ship to God and man that God sa No. In retrospect, most of us are gl that God denied our numerous fooli begging prayers.

God's wisdom in dealing with us far beyond our understanding, and i volves our welfare in time and eternit It is impossible for us to estimate judge it. Our requests ought to l mainly for spiritual benefits, to the di regard of smaller material things whi people constantly think they need ar want, but which are not good for t spiritual life and for the future.

Furthermore, God has given minds and hands with which to wo out much of our life. We ought to u them to attain the things we are co vinced we need, and not depend God to hand them to us without effo In the matter of romance we need use all the intelligence God has giv us, ask his blessing upon us, and exe cise all the patience he gives us. It best for some people to remain singl It is surely better to remain unmarri than to undergo the tragic experienc which are the lot of many. Son would give almost anything to un their marriages.

The Christian life is not easy. W develop high Christian virtues by goi through troubles, perplexities, and wc ries patiently, steadfastly, and with u wavering faith. In your cherishing good will toward those who mistre you you are doing something very fin Ask God for further guidance an follow the guidance he provides.

(Questions for Dr. Rudisill may be se to him at 1228 Spruce St., Phila. 7, P

God Speaks, Man Responds

Prophetic Realism and the Gospel. A Preface to Biblical Theology. By John Wick Bowman. Westminster Press. 288 pages. $4.75.

Religious teachers must always be concerned to understand the Scriptures as they were meant to be understood, and then to communicate that sense and message to men in language meaningful and relevant to their day.

Dr. Bowman brings his contribution to this never-ending task. His concern is to "recover a point of view" which is neither imposed upon Scripture from without (such as humanistic optimism—man thinking man's thoughts about God), nor derived from undue emphasis upon noncentral elements within Scripture (such as apocalyptic pessimism—divinely given foreglimpses of a future beyond man's sphere of activity). He seeks an approach which derives from Scripture and which is, throughout, consistent with it.

This he finds in prophetic realism—a dialogue of revelation, which has the following characteristics: 1) "it testifies to the fact that God speaks to man for his well-being and that the latter may learn God's will for him." 2) "It testifies to the fact that man hears God speaking to him." And 3) "it declares that man acts with resolution to fulfill God's will once he has been brought to listen to what it is." Thus the activity of the Holy Spirit, rather than man's reason, is made the agent of the divine will, and man is given not only foreshadowings of the future but a task and a fellowship in the present.

Dr. Bowman then proceeds to discover the theme of prophetic realism in the Scriptures, and finds it in the Gospel which is defined as God's promises given to Abraham in the Old Testament, and which come to focus in Jesus, the herald of the New Age. Hence to emphasize a discontinuity between the Old Testament and the New Testament (for instance Law versus Gospel) is to misinterpret the prophetic realism of Scripture which sees the entire sweep of history as the sphere of God's activity in man's behalf.

Dr. Bowman gives the last half of his book to an examination of the contents of this "Gospel." In the light of what has been said earlier about the dialogue (God's gracious speaking and man's responding), four areas of theology are examined. The first is "The Gospel of Jesus Christ," in which the incarnation, atonement, and resurrection are seen as the supreme proclamation to man of the character of the God with whom he has to do, and of what God has already done for him.

The second area of theology discussed is "The Gospel of God" where it is shown that the God who has revealed himself through his acts as Creator, Father, Teacher, Redeemer and Friend is the same God who may be metaphysically characterized as "Holy—God-in-Himself." Against this background stands the "Gospel of the Kingdom." God's will and purpose for earth is that his beneficent and redemptive sovereignty shall be recognized and acknowledged. This involves co-operative activity by his church. All of this reaches its purpose in "The Gospel of Our Salvation," for all God's activity in and throughout history has been in behalf of man. So the book closes with a prophetic view of man: his sin, his responsibility, his part in the redeemed community, and his final hope.

The author modestly says that his book is "little more than an outline or preface indicative of the direction . . . Biblical theology should take." This is not to assert that it is a superficial book. It is no inconsequential matter to give direction, and the book will prove suggestive to those who seek, as the author puts it, to *"act* as well as speak their respective parts." HARRY J. MUMM

Berkeley, Calif.

No Christian Divorce

Divorce and Remarriage. By Canon Hugh C. Warner. Macmillan. 90 pages. $1.50.

As pastors and lay members of the United Lutheran Church in America discuss revision of the church's position on the remarriage of divorced people, they will find Canon Warner's little book provocative.

It contains some bits of information about the history of the church's stand against divorce without an attempt at a systematic outline of that history. It argues that in the light of the Christian view of marriage as a one-flesh reality based on "consent and coitus," only death can break a marriage. It concludes that there can be no possibility of Christian remarriage after divorce as long as both parties to the original marriage live.

The book was written in reply to *The Right to Marry* by Sir Alan Herbert, one of the leaders in the effort to liberalize England's divorce laws. Thus *Divorce and Remarriage* is to an extent polemical. It recognizes that the state cannot enforce Christian standards on non-Christian people, but it insists that the church must not reduce its standards to the common denominator of the nation.

Writing in pungent style, Canon Warner has defined a rigid interpretation of Jesus' teaching about the indissolubility of marriage as being incumbent upon the church. Whether this interpretation is in accord with evangelical ethics is precisely the question the ULCA is facing. HAROLD C. LETTS

New York City

Preaching Is Exciting Business

God's Good News. By Gerald Kennedy. Harper. 182 pages. $2.50.

Following in the grand tradition of the Lyman Beecher lectureship (Luccock, Scherer, Jowett, etc.), Bishop Kennedy has added another glowing chapter to "the Royalty of The Pulpit." This is no professor of homiletics speaking, but the preacher himself, radiating the passionate conviction of his own preaching with verve and vigor and buoyant excitement. One knows that for him at least it is true that "preaching is the supreme calling and the greatest joy."

Using the effective strategy of highlighting the unique approach which each of the Evangelists brings to "The Good News," the author reveals the many-faceted truth of the gospel and its poignant relevancy for our time. Thus Mark tells "The Good News" of Christian action, reminding us of Wilfred Grenfell's great phrase, "Religion is action not diction." Matthew tells "The Good News" that in Christ we have the clear and full revelation of divine law. Luke's pre-eminent "Good News" is God's concern for every man, particularly the disinherited of the earth. John sets the "Good News" against the backdrop of eternity until every facet of it glows with His deathless presence. Against such background the Christian preacher dare not paint on too small a canvass or be content with popular (however timely) commentaries on the temporary scene.

Here is a superb volume about preaching and for preachers. There is a quiet, spiritual erudition about it which should bring sparkle to our ofttimes drab sermonizing, and depth to our sometimes shallow commentary. It places the accent where it belongs and the Word becomes alive, full of grace and power. ROBERT F. WEISKOTTEN

Richmond Hill, N. Y.

Sociology of the Synagogue

Conservative Judaism, An American Religious Movement. By Marshall Sklare. The Free Press, Glencoe, Illinois. 298 pages. $4.50.

This book will prove valuable to all who are interested in gaining an adequate understanding of Jewish religious life in America. It is a study prepared by a sociologist describing objectively and with considerable penetration the adjustments which Jews have made and are making in their religious practices to life in America.

Specifically, Dr. Sklare analyzes the development and characteristics of Conservative Judaism, the middle-ground movement which has evolved in America between Orthodoxy and Reform Judaism. However, all three groups are of necessity included in the

discussion, and consequently the study becomes more inclusive than the title of the book would indicate. Although the focus is principally upon social adjustment in terms of changes in external practice and in the program of the synagogue, the author does include enough information concerning beliefs or ideology to enable the reader to reach conclusions of his own concerning the spiritual adequacy and vitality of Jewish religious life in America today, especially within the Conservative movement.

On the other hand, this book will provoke the Christian reader to thought in an unexpected direction. Analogies suggest themselves between Jewish adjustment problems and similar difficulties in our churches. To be sure, Judaism is particularly amenable to sociological study, due to its great stress upon external practice and upon ethnic loyalty. But one gains the feeling from this book that a sociologist might unearth many new insights into our own church life which would be both embarrassing and helpful.

The one difficulty in the book, as far as the general reader is concerned, is the amount of detail. However, considering that the study is a revision of a doctoral dissertation, it is surprisingly easy reading.

New York City HAROLD FLOREEN

Devotional Classic

Letters and Reflections of Francois de Fenelon. By Thomas S. Kepler, Edit. World Publishing Company. 172 pages. $1.50.

This is one of the ten volumes already published in the series known as World Devotional Classics. This series of time-hallowed devotional literature, in pocket size and attractively bound, makes available many rare and out-of-print religious writings which have been the inspiration for generations of Christians.

In this volume are forty-two selected letters of the celebrated French mystic touching various moods and problems of daily living; thirty-one reflections for each day of the month; and fifteen meditations upon Christian essentials. It is the spirit of love which permeates these writings. The soul-culture Fenelon himself practiced, not by way of formulated austerities but by the application of Christian virtues, is harmonized with everyday living.

The selection of writings made by Thomas S. Kepler is of merit literarily, of value devotionally, and of interest biographically.

New York City ROBERT D. HERSHEY

Anthologies

A Treasury of the Kingdom. Compiled by E. A. Blackburn and others. Oxford University Press. 280 pages. $3.50.

Here is an anthology that lives up to its name—"a collection of flowers." And this bouquet, gathered from the fields of literature, philosophy, science, religion, biography, art, devotional classics, education, and history, is colorful, attractive, and gracefully arranged.

Altogether different in this floral accumulation is the use of greens—the underlying message against which the individual flowers are seen at their best. The Kingdom—the approach to it, its festivals, its fruits, and its servants—provides a perfect setting for this variety of inspirational pieces.

For those who always count petals, there are 243 of them on 25 stems, each one tagged with its source.

New York City ROBERT D. HERSHEY

The Compact Treasury of Inspiration. Edited by Kenneth Seeman Giniger. Hawthorn. 301 pages. $3.95.

Such classics as Russell Conwell's *Acres of Diamonds,* Henry Van Dyke's *Story of the Other Wise Man,* and Henry Drummond's *Greatest Thing in the World* have been included in this volume, along with dozens of other inspirational hymns, prayers, poems and stories. An up-to-date touch is imparted by selections from the pens of such modern "uplifters" as Fulton Sheen, Joshua Loth Liebman, Peter Marshall, and Norman Vincent Peale.

In attractive flexible leather binding, this book will make an acceptable gift item and a useful anthology of encouragement and hope. A. P. S.

CENTRAL STATES

Drive-In Church Services Draw Crowds in Nebraska

By PAUL C. WIEGMAN

OMAHA—Drive-in church services may be the answer to declining attendance figures on hot summer Sundays, a Nebraska congregation has found. St. Paul's Church in Grand Island held early church services at a drive-in theater and found that attendance was as large as at both morning services in church combined, and approached the figures averaged on Sundays during the winter.

People came from afar to attend. Pastor Harvey Clark reported: "In this day of automobiles, distance doesn't mean what it used to, and people are concerned about comfort. It is cooler at 8 A.M. out at the Drive-In . . ."

CONSTRUCTION will soon get underway on First St. Paul's church extension project in Hastings, Neb. An $87,791 contract was awarded to a construction company in July. Total cost of the project is $119,500. The goal was assured in a four-day canvass.

Said Pastor Paul M. deFreese: "It was a project of the men of the congregation. We lined up 130 men who went out from Sunday to Wednesday and raised the money—in cash and pledges."

Members of the "Lutheran Club" at St. John's, Bennington, Neb., have farmed three acres of land owned by the congregation. Proceeds from the corn crop will be turned over to the church's building fund.

MIDLAND COLLEGE, Fremont, Neb., played host to the Midland Assembly, a gathering of ministers and laymen, Aug. 14-19. First convention of the Central States Lutheran League will be held on the campus Aug. 31-Sept. 2.

GEORGIA-ALABAMA

Special Session Called For Vote On Synod Merger

By PAUL J. RENZ

ATLANTA, GA.—The Executive Committee of the Georgia-Alabama Synod has authorized a special convention of the synod to be held Sept. 14 at Peachtree Road Church Atlanta, to vote on the proposed merger with the Mississippi Synod.

Actions of the Executive Committee following receipt of the resolution of the Mississippi Synod proposing the merger, were:

1) Adoption of a motion "that the Executive Committee of the Georgia-Alabama Synod looks with favor upon the resolution of the Mississippi Synod, proposing a merger of the Mississippi Synod with the Georgia-Alabama Synod and that the necessary steps be taken to bring this about."

NEW TEAM: Western Canada Synod elected new officers at its convention in July. Posing for picture are (front, from left): E. H. Boehme, treasurer; the Rev. Arnold R. Wilke, new president; the Rev. J. E. Bergbusch, past president; the Rev. K. W. Freitag, statistician; (back row) the Rev. F. W. Lenz, vice president; the Rev. Leonard J. F. Koss, secretar

CONFIDENT SMILES and a wealth of ideas were brought by youth caravan teams to Luther Leagues of many churches this summer. Groups represented regional cross-section of United Lutheran Church. Here Pastor Franklin L. Jensen of St. Mark's Church, Kitchener, Ont., welcomes (left to right) Karilyn Slye of South Carolina, Chris Dutsch of California, Kenneth Diebel of Kitchener, Judith Ann Heine of Georgia and James Armitage of Waterloo, Ont.

2) "That the president of synod be instructed to call a special convention of synod on September 14, 1955 at Peachtree Road Lutheran Church at 9:30 A.M. for the purpose of: a) Considering the resolution forwarded by Dr. Franklin Clark Fry, president of the United Lutheran Church in America, from the Mississippi Synod, proposing the merger of the Mississippi Synod with the Georgia-Alabama Synod, and; b) the reconsideration of Item No. 4 of the 1956 budget."

Item No. 4 pertains to synodical missions, including salary aid, contributory pensions, and home mission advance.

Before the special convention it is planned that a meeting of a special committee of the Mississippi Synod and the Executive Committee of the Georgia-Alabama Synod be held and that Dr. C. E. Fritz arrange a date for a meeting of the two special committees with Dr. Fry after the convention.

MISSISSIPPI

Synod Marks 100th Birthday

By HAROLD A. WOLFF

STARKVILLE—Lutherans of the Mississippi Synod gathered July 31 at historic New Hope Church, near Sallis, to observe the synod's 100th anniversary. During the services, the Rev. Walter U. Brown, pastor of Grace Church, Laurel, was installed as president of synod by Past President Harold A. Wolff, who resigned recently.

A hundred years ago, in the same church, the Rev. George H. Brown was elected the synod's first president at the organizing convention. New Hope was the first Lutheran congregation organized in Mississippi.

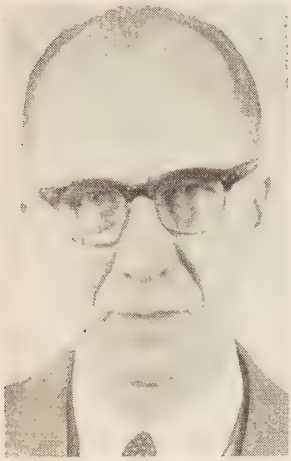
The day's activities started with a communion service at which Dr. Carl B. Caughman, South Carolina Synod secretary, preached. Following the service a centennial dinner featured a huge birthday cake for the synod.

At an afternoon devotional service, Pastor Walter U. Brown read a historical sketch of the synod's activities. The Rev. John W. Mangum, Columbia, S. C., former synod president, addressed the group.

Dedication of a historical marker on a highway four miles from New Hope Church closed the day's activities. Prior to the celebration, several pastors and laymen presented a TV program featuring the centennial observance.

The Rev. Harold A. Wolff, who has resigned as Mississippi Synod president, will no longer serve as THE LUTHERAN *correspondent since he is leaving the synod's territory.*

PEOPLE IN THE NEWS

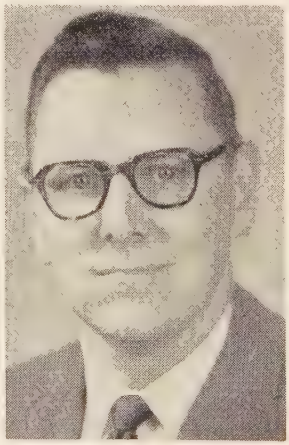


STREMEL

PRISON CHAPLAIN for 25 years, the Rev. Alex W. Stremel was recipient of two citations. The Pennsylvania Prison Society cited him for "15 years of devoted service" at Western State Penitentiary during which a chapel was built within the walls for his prisoner congregation. The American Correctional Chaplain's Association, of which he was president, cited him for "his service to human beings in prison." Pastor Stremel is now serving a mission church in Ross Township, suburban area of Pittsburgh, Pa.

A MASTER of 14 languages, Dr. Julian F. Smith, new faculty member of Lenoir Rhyne College, had previously traveled throughout Europe as a consultant to many U.S. government departments. At Lenoir Rhyne he will teach chemistry and related subjects. Formerly of Rockville, Md., Dr. Smith studied at the universities of Illinois, California, and Chicago. His highly specialized background includes 40 papers published in scientific journals, chapters in several books, and the editing of about 40 technical reports on his government assignments.

NEW DIRECTOR of Wittenberg College's School of Music is the Rev. L. David Miller, former pastor of St. Mark's Church, Van Wert, Ohio. He succeeds John T. Williams who resigned the post last spring. A graduate of Lenoir Rhyne College and Southern Seminary, Mr. Miller has established his reputation as organist, choir director, composer, and minister of music. He has written several books and numerous articles on church music. "Fortitudo," his original hymn tune, was selected for new Lutheran hymnal.



MILLER

DIRECTING educational programs at St. Mark's Church, Williamsport, Pa., will be new job of Donna Metzger this fall. Miss Metzger graduated from

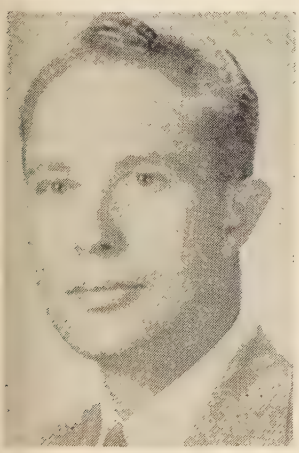
METZGER

Wittenberg College with bachelor of science degree in religious education. In her job, she will work under the direction of St. Mark's new pastor, the Rev. Frederick G. H. Hasskarl.

"DREAM COMING TRUE," is what Miss Helga Franke of West Berlin has to say about her visit to the United States. For over 11 years she had worked with Americans in Berlin, and last she is visiting the country of her co-workers. Her visit was made possible by Pastor Roger G. Imhoff, Fenner Memorial Church, Louisville, Ky. Last fall when he was in Berlin interviewing refugees from East Germany, Miss Franke was assigned as his secretary a

translator. Pastor Imhoff learned that she had saved her fare to America, in the hope that some day she might make the trip. When he returned to the U.S., he sponsored a visitor's visa for his helper, and recently she arrived in Louisville for an unofficial three months' stay. Living in West Berlin, she said, is "like living on a volcano, but you get used to it."

HOLDING three jobs at the ULC American Missions Board office in New York, Arthur G. Midboe has more than his share of responsibility. He was recently called by the board as assistant treasurer, office manager, and Division of Finance secretary. A layman from Our Saviour's Church (ELC), Teaneck, N. J., he attended the American Institute of Banking and New York University's School of Commerce. He has served his home church as a councilman and Sunday school secretary.



MIDBOE

CROSSCOUNTRY

THIRTEEN UNION PAINTERS worked without pay to freshen up the exterior of Holy Trinity Church, Jamaica, Queens, N. Y. It was the second time that members of Local 1035 (AFL) painted the church as a contribution to interracial understanding. Holy Trinity's 250 Negro parishioners contributed $100 for paint; ladders, brushes and scaffolding were donated by several companies in the area; and the painters gave up a day's wages ($22.19) for what Pastor Jesse W. Routte called "an example of real Americanism."

A "HOME MISSIONARY LEAGUE" softball game saw "North" team defeat "South." The winners were paid $1,000 (Confederate money, of course) after the contest, one of several extra-curricular activities at the American Mission Board's school for home missionaries on the Lenoir Rhyne College campus, July 18-22. College dorms housed 212 pastors, wives and children who represented 16 synods. BAM representatives were Dr. Paul A. Kirsch, special missions, and Dr. Donald L. Houser, English missions. Other leaders were Sister Mildred Winter, Dr. William O. Moyer, both of Philadelphia; Pastor Charles E. Fair, Levittown, Pa.; and Dr. William R. Gerberding, Kings Mountain, N. C.

GATEWAY to the New World will be in clear view of the 200 students and faculty proctors to be housed in the new men's dormitory Wagner College plans to build this fall on its Staten Island, N. Y., campus. The three-story brick building will be situated on the southeastern slope of the campus overlooking Upper New York Bay. It will include recreation room, dining-rooms for Wagner's entire resident student body, sun deck. It's Wagner's third new building since 1951.

CHRISTIANS stand up to be counted in aviation plants in California. San Diego Division of Convair has a Bible study group that meets during lunch hour three days a week, reads Martin Luther's Commentary on Romans, listens to sermons by clergymen of different denominations. Group represents cross-section of Protestant denominations and one Roman Catholic. One of the chairmen is Walter Bennett, of ULC's St. Peter By The Sea Church. Another example of affirmation of faith in an industrial plant is dedication of All-Faith Chapel at Solar Aircraft Co. Company supplied material, employees the labor.

MONTANA-NORTH DAKOTA

Sunday Closing of Stores Becomes Issue in Billings

By ROBERT A. BARTELS

BILLINGS—Clergymen in Billings, Mont., are disturbed by the prospect of retail stores remaining open for business on Sundays. The trend was started when an independent grocer expanded his store into a supermarket five years ago and opened his doors for Sunday business. Chain supermarkets felt the competition and followed the lead.

Recently the merchant who started the trend expanded his business further to include the sale of appliances and clothing, and all retail stores in the city are now considering the problem of staying open on Sunday. Pastors of the Billings Ministerial Association have banded together with the Roman Catholic clergy in the city in an effort to stem the tide before it gets out of hand. With the exception of drugstores, they want all businesses to close on Sundays.

In a sense, Sunday opening of stores is unconstitutional, the president of the Ministerial Association charged, since "it leads to discrimination for religious reasons. A clerk who refuses to work on the Lord's Day because of religious convictions will be fired and cannot hold a job in the stores for the rest of the week. The odd twist is that the freedom to practice one's own religion as the Constitution guarantees is not allowed."

BUILDINGS, automobiles, and crops sustained heavy damage in the Billings area when a hail storm struck the city in July. Stones—some as large as baseballs—pounded holes in roofs, chipped siding, and shattered windows all over the city. Both ULC churches in Billings, First English Church and Bethlehem Church, reported considerable damage to their properties. Insurance companies have doled out over $4 million to repair losses which the storm inflicted in the city.

UNITED LUTHERANS in Montana journeyed into the heart of the state for a week of summer camping at King's Hill, Neihart, July 24-30. Dr. Bryce W. Shoemaker of North

TWO ORDINANDS shook hands this summer at Portland, Ore., when Pastor Howard D. Baumgart of Emmanuel Church, Willamina, Ore., who was ordained May 29, 1955, congratulated Dr. Walter I. Eck, ordained June 29, 1905, and for forty years secretary of the Pacific Synod, on his 50th anniversary of ordination. Looking on, with obvious delight, are Mrs. Baumgart and Mrs. Eck

MEMORABLE DAY for William-Henson Home for Boys, Knoxville, Tenn., came when prominent foreign churchmen stopped on their way to theological conference at Lutheridge, Arden, N. C., to see what faith and ingenuity have made of a 167-acre farm left by its owner to help homeless boys become "good and useful citizens." Shown in group (from left) are Dr. Robert Klok, Denmark; Pastor Lemuel C. Sparks, Knoxville; Bishop Bjarne Skard, Norway; Home Superintendent Frank Shockley; Dr. Willem Jan Kooiman, Holland; Dr. Gunnar Hillerdal, Sweden; E. A. Meyer, board president of the home; and the Rev. Charles P. Carroll of the National Lutheran Council.

western Seminary in Minneapolis, the Rev. Merle G. Franke of Minneapolis, and Sister Evelyn Houlroyd of Philadelphia served on the staff. Dr. Shoemaker and Sister Evelyn later joined with Northwest Synod Parish Education Secretary Clarence B. Lund to headline the staff of the North Dakota camp which met at Menagha, Minn., during the week of Aug. 7.

NEW ENGLAND

Connecticut Mission Organized in Norwalk

By HERBERT D. HRDLICKA

BRIDGEPORT, CONN.—Connecticut's newest United Lutheran mission congregation was organized with 63 members in Norwalk and has purchased property bordering Merritt Parkway. The congregation, Good Shepherd, was developed by Pastor Richard I. Crossland. First service had been held at the Norwalk YMCA on April 24.

The congregation will preserve the natural beauty of the church site. Bridges across a stream will lead to the building to be erected in the rear of the property. While plans for the building are being drawn, an evangelism committee of ten married couples attempts to insure the growth of the congregation by calling on prospective members. The New England Conference Brotherhood held its annual summer picnic on Good Shepherd's church site.

The New England Conference convention will be held at Lake Minnewaska, N. Y., Sept. 16. The synod's stewardship committee has invited the pastor and one layman from every New England congregation to attend a Stewardship Workshop at the lake on Sept. 16 and 17.

The new sanctuary for Reformation Church, New Britain, was dedicated on June 12. Dr. Eugene C. Kreider, synodical superintendent of home missions, preached. The Rev. Stanley H. Knull is pastor. Former Pastors Otto L. Schreiber, Charles F. Wunder and Frederick W. Schafer attended.

Zion Church in Bristol has recently conducted a campaign for funds to erect a new building.

It was a triple anniversary for Pastor Herbert D. Hrdlicka of First English Church, Bridgeport, who celebrated his 15th wedding anniversary, 15th anniversary of ordination, and seventh anniversary as pastor of the Bridgeport church. Pastor Hrdlicka was recently named to fill the unexpired term of Dr. George H. Berkheimer as member of the ULC Board of Publication.

ROCKY MOUNTAIN

Deaconess Accepts Call To Assist Co-pastors

By OLIVER F. WEAVER

DENVER—A deaconess has been added to the staff of Messiah Church, Denver. Sister Doris Engel, associate field secretary of the ULC Board of Deaconess Work, has accepted a call from the congregation and will start work Oct. 1 as director of Christian education and youth work. She is a native of Erie, Pa., and graduate of Thiel College.

A unique pastoral situation exists at Messiah Church. Co-pastors J. Benner Weaver and Alton M. Motter share equal responsibilities in ministering to the congregation. This co-pastorate is unusual in the ULCA.

Young people at Messiah are busy developing a camp site in the mountains fifty miles from Denver. When finished, the camp will be available for summer schools and devotional meetings.

Messiah Church was host to the chapel choir from Capital University, Columbus, Ohio, during its western tour.

Synodical pastors' retreat will be held Sept. 6-8 at Camp La Foret, near Colorado Springs. Featured speaker is Dr. Charles B. Foelsch, Pacific Seminary president.

THE MIDLAND COLLEGE appeal will be presented to every synod congregation, starting at Casper, Wyo., Sept. 16 and ending at El Paso, Texas, Sept. 27. Synod President John F. Futchs and Don Payne, Midland's admissions director, will show motion pictures of the Fremont, Neb., college and present the appeal.

Students from all parts of the country are traveling to the "Atomic City," Los Alamos, N. M., to gain laboratory experience. There they find Bethlehem Church, with Pastor Dale L. Knudsen, welcoming their stay with a planned summer program including picnics, outings, campfire devotions.

United church services, "Under the Stars" in Denver's Civic Center, had for its preacher Dr. Elmer W. Harner, pastor of St. Paul's Church.

Hope Church, Pueblo, a mission congregation organized Jan. 2, hopes to move into its new chapel before winter. Pastor Stanage A. Scott was mission developer.

Construction of an air-conditioned church building is progressing in Albuquerque, N. M., for St. Paul's congregation. Pastor is Leeland C. Soker.

Holy Cross congregation, Wheatridge, Colo., couldn't wait for its new church to be finished. It moved into the incompleted building July 17 and held a service with nearly 400 present. Services were held in the Grange Hall for three years. Pastor Charles L. Strubel reports dedication sched-

UNITED LUTHERANS were well represented at national conference of Association of Council Secretaries at Conference Point, Lake Geneva, Wis. In group are (from left), front: George A. Heimrich (Aug.), Nat. Council of Churches Broadcasting and Film Commission; Pastor J. Elmer Lees (ULC), Wilmington, Del.; back row: Pastor Donald F. Bautz (ULC), Bay City, Mich.; Dr. William J. Villaume (ULC), New York City; Pastor John D. Ickes (ULC), The Bronx, N. Y.; Dr. Hanfried Kreuger, Frankfurt, Germany; Dr. Frederick E. Reissig (ULC), Washington, D. C.; Ira S. Sassaman (ULC), Harrisburg, Pa.; Gerald C. Fahrenholz (Aug.), Berkeley, Calif.

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

TWICE IN A LIFETIME: Mrs. Nelson Bean of Lansdale, Pa., saw it happening all over again. In 1890 she had witnessed the cornerstone laying of Trinity Church's old building. On July 10 this year she was the guest of honor as Pastor W. Paul Reumann dedicated the cornerstone for Trinity's new church building.

uled in October. New members received were 31, making communing total of 286.

First Church, Colorado Springs, observed its 65th anniversary in June. Expansion of present facilities is being planned to meet increased attendance.

AROUND SYNOD: Pastor and Mrs. Charles A. Davis of Gloria Dei Church, Denver, recently boarded steamship "Lurline" for a trip to Hawaii . . . Pastor Joseph W. Peterson, Trinity Church, Canon City, was elected chaplain of the Colorado American Legion . . . Trinity Church will install a pipe organ this summer.

The Rev. Fred H. Bloch was installed July 8 at Epiphany Church, Denver, succeeding Harry B. Hull who resigned recently. Pastor Bloch was a former missionary to Liberia . . . Farewell party was given Pastor Robert E. Grefe who resigned at St. Timothy's Church, Albuquerque, to go to St. John's Church, Hollywood, Fla.

PACIFIC SOUTHWEST

Building Plans Are Mapped As Fall Season Approaches

By HOWARD L. LOGAN

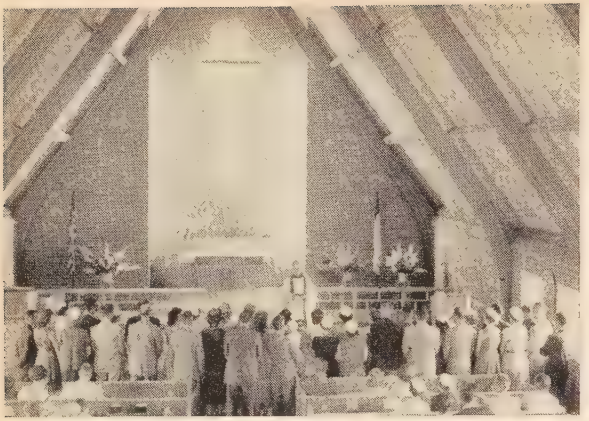
LOS ANGELES—Building activity will shift into high gear this fall as many congregations throughout the synod are getting ready to start on new construction projects. Church and Sunday school units will be built by Redeemer Church, El Monte; Bethany Church, Norco; Reformation Church, Las Vegas; Luther Memorial Church, Fresno; and Our Saviour Church, Tucson.

Educational facilities will be added by St. Paul's Church, Honolulu, Hawaii, and St. Andrew's Church, Van Nuys. Office and classroom space will be provided at Grace Church, Richmond, and Foothills Church, La Canada.

Good news was received by the board of directors of the California Lutheran Home for the Aged at Alhambra when the Bank of America granted a $105,000 loan. Groundbreaking services were held during August for the new wing. The Rev. Ralph Rangeler is the director.

The Village Church of Westwood, the Rev. A. J. Soldan pastor, recently burned its mortgage on the church buildings. The church, now debt-free, faces a new problem as one of the freeways will come very close to its property. It is hoped that the church will not have to relocate.

AMONG THE CONGREGATIONS: Trinity, Long Beach, has voted to sponsor its second DP family . . . Grace, San Jose, hopes that one of its boys, Don Bowden, will make the 1956 Olympic Track Team. He holds national records in the 880 and mile run . . .



LOOKING TO THE FUTURE on the 65th anniversary of organization, St. Mark's Church, St. Paul, Minn., received 79 adults, 77 children into congregation following intensive evangelism campaign at which 136 calls were made on prospects. Pastor of congregation is the Rev. Theodore S. Rees.

PACIFIC SOUTHWEST . . .

Ascension, Baldwin Park, held its congregational retreat in August at Camp Yolijwa. A school of catechetics is being held by Pastor Henry H. Scherer at Baldwin Park during the entire month of August . . . St. Luke's, Huntington Park, observed sixth anniversary of dedication of church building and announced that total indebtedness is less than $4,000. St. Matthew's, North Hollywood, had an exchange preacher in August when Bishop Charles Claxton came from England to supply the pulpit.

AMONG THE PASTORS: The Rev. Charles J. Anderson was installed as pastor of Mt. Zion, Yreka, Calif. The Rev. Ray B. Nassen was installed as pastor of St. James' Church, Central Valley, Calif. Pastor Charles J. Clark has resigned as mission developer at Rialto, Calif., to pursue graduate studies. The Rev. Franklin A. Swanson has resigned as board missionary in Hawaii.

PENNSYLVANIA

Perkasie Congregation Balks at Name Change

By WILLIAM C. ROEGER

NORRISTOWN—Lutheran congregations are governed democratically. In most cases, however, a congregation will approve recommendations of its church council without too much question. It was surprising when St. Andrew's congregation, Perkasie, refused to approve a unanimous recommendation of its council.

St. Andrew's is a union church, harboring Lutheran and Reformed congregations. The Lutheran congregation is currently building a new $335,000 church building so it can have its own church. Two congregations with the same name in a town like Perkasie is confusing and Pastor Luther F. Schlenker and the church council thought a new name should be given to the new church building and the congregation it will house. The people of St. Andrew's did not agree. They not only said so, they voted two to one to keep their present name.

To show they did agree with the church council in some things, St. Andrew's voted to give partial support to Miss Janet Reinbrecht, missionary under appointment to Liberia. Miss Reinbrecht is the daughter of Missionary Charles Reinbrecht of Hong Kong, who is supported jointly by St. Andrew's, and St. Peter's, Hilltown.

Partial support for Miss Reinbrecht was also voted recently by Emmanuel Church, Souderton, of which she is a member and where she will be commissioned. Emmanuel Church also supports Miss Hilda Kaercher in India.

In 1890 the cornerstone of Trinity Church, Lansdale, was laid, and a young woman was present that day who recalls it very well. I

July 1955, almost 65 years to the day, that same woman, now Mrs. Nelson Bean of Lansdale, was guest of honor at the laying of the cornerstone of the new Trinity Church, which will cost more than $600,000. Officiating was Conference President Paul J. Henry, along with Pastor W. Paul Reumann and his son, Philadelphia Seminary Professor John H. P. Reumann.

When it was apparent that the new church would be erected without its proposed tower because of the cost involved, a group of members quickly contributed $25,000, thus assuring completion of the church with tower.

When the new Lutheran "Service Book and Hymnal" appears within a few years, Lutherans of the Norristown Conference may take pride in knowing that much of the work on it has been done in their territory. Secretary of the commission is Dr. William R. Seaman, and weekly meetings to read proof and do the final work are being held at Souderton, with Dr. Edward T. Horn, III, Philadelphia, and Dr. George R. Seltzer, of the Philadelphia Seminary faculty.

HISTORIC St. John's Church, Center Square, used as a hospital during the Revolutionary War, will be used for medical purposes again this fall. It will be the site of a treatment center for crippled children under auspices of the Philadelphia Society for Crippled Children and Adults.

The women's committee of the conference Board of Inner Missions has undertaken a program of entertainment and occupational therapy at the Montgomery County Home and at the Pennhurst State School. The committee is considering extending their services to other institutions in this area.

Lutheran congregations of the North Penn area held their annual "Lutheran Rally" at Menlo Park, Perkasie, at which they entertained guests of the Lutheran Home for Orphans and Aged at Germantown, along with a band concert. Superintendent Walter R. Harrison addressed the rally with "Life at the Germantown Home."

AROUND THE CONFERENCE: Mr. Ralph Eberle, recent graduate of Gettysburg Seminary, accepted a call to Central Church, Phoenixville. He will be ordained and installed soon . . . The Rev. H. Joseph Slusser was recently installed by Conference President Paul J. Henry as assistant pastor of the Telford-Indianfield parish. Pastor Charles F. Brobst and the Rev. Arthur W. Kleintop, Wapwallopen, preached.

The Rev. John Hassler, Sinking Spring, is acting pastor of Grace Church, Pottstown, until a pastor is called by the congregation to replace the Rev. Edgar S. Brown, Jr., who resigned to become director of the ULC Department of Worship . . . Pastor Wilson H. Hartzell of St. Paul's Church, Doylestown, served as chaplain at the Pennsylvania Ministerium Luther League convention at Albright College, Reading . . . Pastor Alton H. Wedde, St. James' Church, Limerick, resigned to accept a commission as a chaplain in the U.S. Air Force.

WEST VIRGINIA

Camp Luther Observes Tenth Year of Service

By HAROLD L. HANN

FAIRMONT—Mountains, lakes, and camping sites of Maryland and West Virginia have received their share of patronage from Lutherans this summer.

Camp Luther, in the mountains near Cowen, W. Va., celebrated its 10th year of service to synodical young people. Under Director Donald D. Anderson and 20 staff members, 157 campers spent two weeks at the camp. Study featured an analysis of

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Wanted for a midwestern congregation. St. Mark's Lutheran Church in Davenport, Iowa. If interested contact Rev. Wm. R. Eller, 2353 West 3rd Street in Davenport.

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House parents for boys. Salary—Furnished apartment. Permanent position. Must love children. Call (Fillmore) FI 4-2093 or write Children's Receiving Home, 809 Madison St., Maywood, Illinois.

Young Lutheran musician desires music directorship of parish in the N.Y.-N.J.-Pa. area. Is interested in developing full worship-music program, also choral and instrumental group in community. Well trained, experienced, references. Write Box 25, The LUTHERAN.

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Atonement Lutheran Church, Wyomissing, Pa., a growing church in a lovely suburb of Reading, Pennsylvania, needs a parish worker, experienced in Christian education and youth work. Applicants are invited to give background, training, experience, and references. Write Box CB70, The LUTHERAN.

WANTED

A social worker for Community Center in an interracial neighborhood. A challenging opportunity for a young college graduate. Will train, good personnel practices, salary and paid vacation. Write L.C.S., Box 2156, Saginaw, Michigan.

WEST VIRGINIA . . .

St. Luke's Gospel. Sister Sally Tschum from the Baltimore Motherhouse repre sented the diaconate.

Chosen as outstanding campers for th year were: Seniors Bill Straight, Fairmon and Barbara Lou Glotfelty, Oakland, bot eligible for scholarships to Camp Nawakw Intermediates Arthur Currey, Clarksburg Howard Parker, Parkersburg; and Lou Whipp, Keyser. Lowell Whipp, Keyser, an Helen Fricke, Huntington, were outstandin juniors.

The camping period narrowly missed end ing in tragedy when an auto homeward bound with campers skidded on a slippe road into a trailer truck near Fairmon Mrs. Eric Summers, vice president of th synodical Missionary Society; her mothe Mrs. George Seiler, wife of a Lutheran pa tor, and her daughter, Faith Ann, were ho pitalized for several weeks.

Stewardship Chairman and LWA Direct Oscar H. Lindow, Charleston, reports 43 p cent of the benevolence apportionment, per cent of the LWA quota, and 45 per ce of the Lutheran Student Center goal r ceived by Synodical Treasurer H. L. She hamer during the first half of 1955.

Herrington Manor, a western Marylan state park, was the site of the annual co vention of the synodical Luther Leagu Nearby St. Mark's congregation, Oaklan Md., served as host. Edward D. Curry, I Morgantown, was elected president a headed the synodical delegation to the LL convention at Ann Arbor, Mich.

Attendance at Holy Trinity Churc Elkins, was nearly doubled when 40 b scouts and their leaders attended a servi at the mission. The scouts were from Gle wood Church, Toledo, Ohio. They spent days under the direction of Scoutmast Lynn Crim at a West Virginia camping si Scouts Ken Gladfelter and Lee Lustig sisted Student-pastor Glenn Shackelford the service by reading the Epistle and Go pel. Later, going to the scout camp, Elki parishioners returned the visit.

Capitalizing on mountain-top breezes,

John's congregation, Davis, held a preaching mission, Aug. 1-5, and St. Paul's, Aurora, plans a similar mission, beginning Sept. 5. The Rev. George C. Weirick is pastor of both congregations.

St. Paul's Church, Morgantown, has $49,000 toward the erection of a new church.

Synodical Missionary Society president, Mrs. Earl S. Lee, helped organize a Women of the Church group in newly formed St. Peter's congregation at Point Pleasant. Mrs. Lee was recently elected secretary of the Gettysburg Seminary Auxiliary.

The Rev. Paul W. Bergstresser will be installed as pastor of St. Peter's Church, Point Pleasant, on Sept. 11 . . . The Rev. Maurice M. Smeal has accepted a call to Warwood Church, Wheeling . . . The Rev. Charles W. Strausser resigned from the pastorate of Holy Trinity, Elkins, July 31, and has been assigned to chaplaincy duty in Texas.

When the synodical conference meets at First Church, Parkersburg, Sept. 26-27, resource leader will be Parish Education Associate Secretary Harner R. Middleswarth who will speak on "The Daily Vacation Bible School."

MISSIONARIES

Arrivals

ANSPACH, PAUL P., JR. From Japan. 1132 Woodlawn Ave., Springfield, O.

GOPAL, A. N. From India. Chicago Seminary, Maywood, Ill.

HOSTERMAN, MAEBELLE. From Liberia. Aaronsburg, Centre County, Pa.

OBERLY, ROBERT. From India. Box 173, R. 2, Wheaton, Ill.

PRICE, ANNA. From Liberia. 1102 E Street S.E., Washington 3, D. C.

REICH, LYDIA. From Jerusalem. 110 Jackson, Morris, Ill.

WOLFF, W. J. From British Guiana. Thompson Hall, Kennedy School of Missions, Hartford, Conn.

Departures

HANSEN, ELLA V. To Kiomboi P. O. Singida, Tanganyika, E. Africa.

NELSON, JOHN R. To 5 Lidcol Drive, Kuala Lumpur, Malaya. June 17.

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Male organist-choir director desires change; married, children; experienced full-time multiple choirs; liturgical, non-liturgical; recitals, festivals, teaching; M.A. and A.G.O. degrees; possibly combine with religious education; excellent references; available September first. Write Box CB40, The LUTHERAN.

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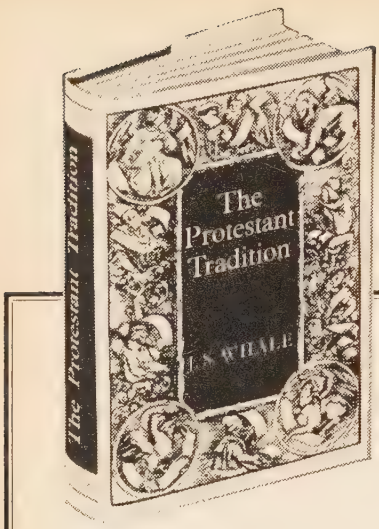

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—CHANGES OF PASTORATE—

NORTHWEST

BARBER, CHARLES L. From Lancaster Burton parish, Wis. To Martin Luther Church, Milwaukee, Wis.

BURMEISTER, CHARLES F. From St. John Church, Elkhorn, Wis. To St. James Church, Marinette, Wis.

PACIFIC SOUTHWEST

ACKERMAN, J. EMORY. From Midland College, faculty. To Christ Church, Downey Calif.

ARTHUR, RICHARD C. From Mt. Zion Church, Yreka, Calif. To study in Europe

HIDY, ROSS. From St. Michael's Church Berkeley, Calif. To Western Regional Director of Evangelism.

LINTON, KENNETH. From Redding-Central Valley parish, Calif. To St. Mark's Church, San Fernando, Calif.

NEW YORK

ALBERTI, PAUL G. From Transfiguration Church, Rochester. To St. Mark's Church Kenmore.

DE PAPP, JOHN. From St. Peter's Church Greenport, L. I. To St. Paul's Church Rhinebeck, stated supply.

KIMM, WESLEY. From Calvary Church Bronx. To Christ Church, Germantown

RIEDESEL, RALPH H. From chaplaincy. To First English Church, Syracuse, assistant pastor.

PENNSYLVANIA MINISTERIUM

JAXHEIMER, SAMUEL. From St. Luke Church, Easton. To St. Luke's Church Reading.

WAMPOLE, GLENN H. From Zion Church Bristol. To secular work.

PITTSBURGH

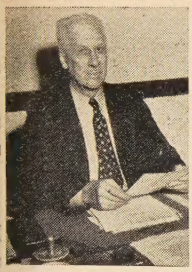
HIMMELMAN, PAUL L. From Good Shepherd Church, Erie. To First Church Butler.

OBENAUF, H. F. From Middle Lancaster parish, Harmony. To Old People's Home Zelienople, assistant.

WARTBURG

JUHKENTAAL, JULIUS. From St. John Church, Campbell Hill, Ill. To St. John Church, Hebron, Ill.

DECEASED



ALBERT J. ARBOGAST, former advertising and circulation manager of THE LUTHERAN, died Aug. 9 at his home in Philadelphia at the age of 73.

Born in 1881 near Lewisburg, Pa., Mr. Arbogast joined the staff of the Board of Publication of the General Council of the Evangelical Lutheran Church in North America, a predecessor of the present ULC Board of Publication, in 1903, and was circulation manager of THE LUTHERAN long before the magazine became the weekly paper of the United Lutheran Church. He retired in March 1948 after 45 years of service to the church publishing house. Mr. Arbogast was a member of Mediator Church, Philadelphia.

Surviving are his wife, Katherine; two sons, Albert, Jr., and Harold E.; and two daughters, Mrs. Dorothy M. Limbert and Miss Katherine M. Arbogast.

Funeral services were held Aug. 13. Burial was at Hillside Cemetery, Philadelphia.

THE REV. JOSEPH M. JANSON, pastor of Trinity Church, Sunbury, Pa., for 26 years, died July 18 at age 67. He had been in ill health since last October.

Pastor Janson was born in 1888 in Steelton, Pa. A graduate of Susquehanna University and of the university's theological department, he was ordained in Williamsport, Pa., and became pastor of Bethany Church, Montoursville. He became pastor of Trinity Church in 1929.

He is survived by his wife, the former Iva Zacharias, one son, three daughters, three sisters and a brother.

Funeral service was held July 21 at Trinity Church by Central Pennsylvania Synod President Dwight F. Putman and Pastors Paul H. Stahl and George W. Hallman. Burial was in Pomfret Manor Cemetery, Sunbury.

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IN CONCLUSION . . . . . .

NOBODY censors THE LUTHERAN except the editors. There are a few people who say the editors ought to be censored, but we manage to get along.

Censorship is a tough problem, though, in many places. A South American country—Colombia—this month returned to severe censorship of all newspapers critical of the government. In Ohio for the first time since 1913 there is no movie censorship because a court ruled the old law unconstitutional and the legislature failed to agree on a new law.

There has been strenuous effort in the U.S. this year to get comic-book censorship laws through the legislatures of more than half the states. Many people say the laws are not strict enough to prevent sale of obscene books. Church groups usually take an active part in these censorship attempts, because they are eager to protect immature people from temptation. In the Ohio movie case, the state Council of Churches (Protestant) sided with Roman Catholic groups in urging a new censorship law.

SOME CENSORSHIP is necessary, but it's always dangerous. Many important books have been withheld from mature readers by stupid censorship. The Roman Catholic Church, of course, has censorship for its own people on all books considered injurious to their faith or morals. Police states always impose censorship to protect their people from ideas disturbing to the dictators. That's an easy shortcut to thought control.

Censorship is the sort of problem that seems to me can be met only by compromise. I think practically any publication or movie should be available for adults who know what they want and where to get it, but I'm in favor of rigid control over advertising and display of things that may do much harm. It's putting these lurid comics and pocket-books in drugstore windows and on every newsstand that brings the cash customers.

The same is true, in my opinion, about liquor. The U.S. found out through experience that a prohibition law won't stick. But there's no reason why radio, TV, billboards, and hundreds of magazines should flaunt the virtues of drinking before every American. You may think that to cut out the advertising would not affect drinking. If that were true, distilleries that spend millions on advertising have guessed wrong.

I'M IN FAVOR of sober and sensible people working together energetically to secure laws banning the advertising of such things as most sober and sensible people know are often harmful to the immature. There have been bills before every recent U.S. Congress on restricting interstate liquor advertising, but there has not been enough public opinion stirred up to be effective.

Some states have new laws making it criminal to display crime comics where youngsters can see them. That's the point it strikes me, where we ought to try to hold the line. There will probably be undercover circulation of these books, but it's the open display everywhere that sells millions of copies.

We have plenty of dope addicts, even without cocaine on display in the stores. But imagine the results of double-page ads in *Life* advising people to "try a marihuana cigarette for that before-breakfast lift." If editors of THE LUTHERAN were beguiled into that, there's no telling how much censorship this paper might need.

—ELSON RUFF

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